

Contemplations,
THE SIXTH
VOLUME.

By Ios. HALL
D. of D.

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Contemplations.

THE
SIXTEENTH
BOOKE.

Containing

Shimei Cursing.

Achitophel.

The death of Absalom.

Shebaes Rebellion.

The Gibeonites reuenged.

The numbring of the people.





TO THE RIGHT
HONORABLE AND
TRVLY NOBLE LORD,
FRANCIS, Lord RUSSELL, Ba-
ron of THORNHAUGH all
increase of Honour and
Happinesse.



RIGHT HO:

*You shall not need to im-
pute it to any other reason
besides your vertues, that
I have presumed to shroud this peece of
my labours under your Noble Patronage.
The world hath taken iust notice how
much the Gospell is graced by your reall
proseſſion; whom neither honor hath*

A 3

made

THE EPISTLE

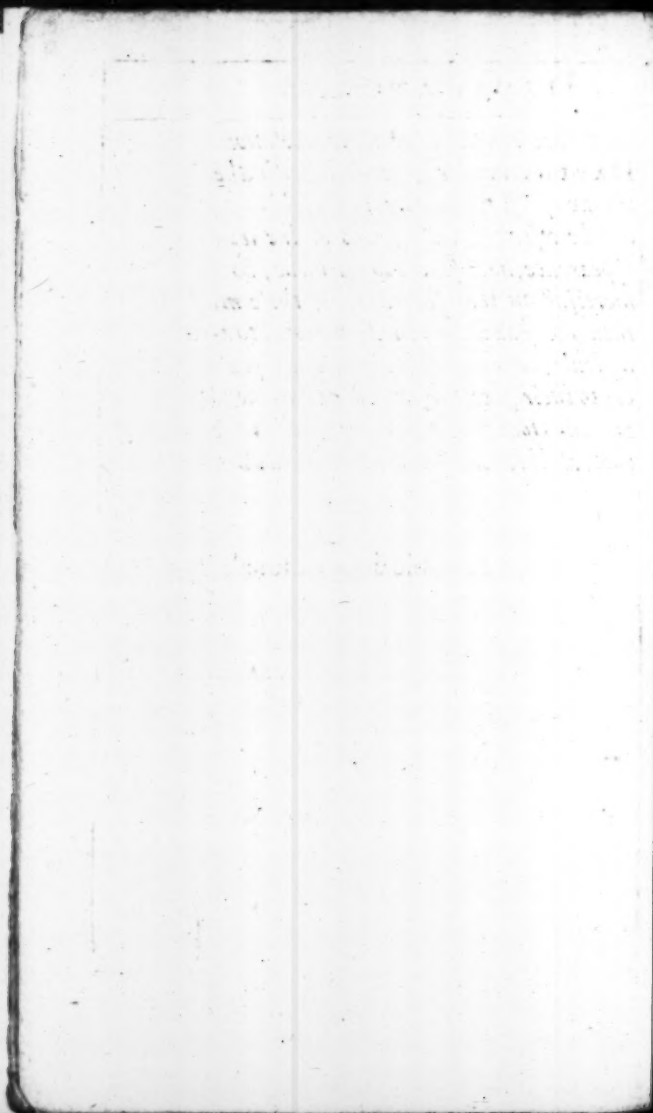
made ouerlie, nor wealth lauish, nor charge miserable, nor greatnesse licentious. Goe on happily in these safe and gainfull steps of goodnesse; and still honour the God that hath honoured you; In the meane time, accept from my unworthy hands these poore Meditations, more bie for their subiect, then meane for their author; Wherein SHIMEIES curses shall teach you how unable either greatnesse, or innocence is to beare off the blowes of ill tongues; and how basenesse euer molds it selfe according to the aduantage of times. ACHITOPHELS depth compared with his end shall shew how witlesse, and insensate craft is, when it strives against honestie; and how instly they are forsaken of their reason, that haue abandoned God; The bloud of ABSALOM and SHEBA proclaime the ineuitable reuenge of rebellion, which neither in woods nor walls can finde safetie. The late famine of Israel for the forgotten violence offered to the Gibeonites, shewes what note God takes of our oathes, and what

DEDICATORIE.

what sure vengeance of their violation.
DAVIDS muster seconded with the
plague of Israel teaches, how highly God
may be offended with sinnes of the least
appearance, how seuerer to his owne, how
mercifull in that seueritie. If these my
thoughts shall be approued beneficiall to a-
ny soule, I am rich. I shall vow my prai-
ers to their successe; and to the happinesse
of your Honourable Familie, both in the
root, and branches; Whereto I am in all

Humble dutie deuoted,

H O S: HALL.





Contemplations.

S H I M E I

curfing.



WITH an heauy
heart, and a coue-
red head, and a
weeping eie, and
bare feet, is *Dauid* gone away
from Hierufalem; neuer did he
with more ioy come vp to his
B citie,

citie, then now he left it with sorrow : how could he doe otherwise, whom the insurrection of his owne Sonne droue out from his house, from his throne, from the Arke of God ? and now, when the depth of this grieffe deserued nothing but compassion, the foule mouth of *Shimei* entertaines *Dauid* with curses : There is no small crueltie in the picking out of a time for mischief; That word would scarce gall at one season, which at another killeth. The same shaft flying with the winde pierces deepe, which against it, can hardly finde strength to sticke vpright. The valour, and iustice of children condemnes
it

it for iniuriously cowardly to strike their aduersary when he is once downe. It is the murder of the tongue to insult vpon those, whom God hath humbled, and to draw bloud of that backe, which is yet blew from the hand of the Almighty. If *Shimei* had not presumed vpon *Dauids* deiection, he durst not haue beene thus bold; now he that perhaps durst not haue lookt at one of those Worthies single, defies them all at once, and doth both cast, and speake stones against *Dauid*, and all his armie. The malice of base spirits sometimes carries them further then the courage of the valiant.

In all the time of *Dauids* prosperitie, we heard no newes of *Shimei*; his silence and colourable obedience made him passe for a good subject; yet all that while was his heart vnfound, and trayterous. Peace and good successe hides many a false heart; (like as a snow-drift covers an heape of dung) which once melting away descryes the rottenesse that lay within: Honor and welfare are but flattering glasses of mens affections; aduersitie will not deceiue vs; but will make a true report as of our owne powers, so of the dispositions of others.

He that smiled on *Dauid* in his throne, curseth him in his flight;

flight; if there be any quarrels, any exceptions to be taken against a man, let him looke to haue them laid in his dish when he fares the hardest. This practise haue wicked men learnt of their malice to take the utmost aduantages of our afflictions; He that suffers had need to be double armed, both against paine, and censure.

Euery word of *Shimei* was a slander; He that tooke *Sauls* speare from his head, and repented to haue but cut the lap of his garment, is reproched as a man of bloud; The man after Gods owne heart is branded for a man of *Belial*. He that was sent for out of the fields to be

anointed, is taxed for an vsurper; If *Dauids* hands were stained with blood, yet not of *Sauls* house; it was his seruant, not his master that bled by him; yet is the blood of the Lords anointed cast in *Dauids* teeth, by the spight of a false tongue. Did we not see *David* (after all the proofes of his humble loyaltie) shedding the blood of that *Amalakite* who did but say he shed *Sauls*? Did we not heare him lament passionately for the death of so ill a master, chiding the mountaines of *Gilboa* on which he fell; and angrily wishing that no dewe might fall where that blood was powred out; and charging the daughters of

of Israel to weepe ouer *Saul*, who had clothed them in scarlet? Did we not heare and see him inquiring for any remainder of the house of *Saul*, that he might shew him the kindnesse of God? Did we not see him honouring lame *Mephibosheth* with a princely seat at his owne table? Did we not see him reuenging the blood of his riuall *Ishbosheth*, vpon the heads of *Rechab* and *Baanah*? What could any liuing man haue done more to wipe off these bloody aspersions? Yet is not a *Shimei* ashamed to charge innocent *Dauid* with all the blood of the house of *Saul*.

How is it likely this clamo-

B 4

rous

rous wretch had secretly traduced the name of *Dauid*, all the time of his gouernment, that dares thus accuse him to his face, before all the mightie men of Israel, who were witnesses of the contrary? The greater the person is, the more open doe his actions lie to mis-interpretation, and censure. Euery tongue speakes partially according to the interest he hath in the cause, or the patient. It is not possible that eminent persons should be free from imputations; Innocence can no more protect them, then power.

If the patience of *Dauid* can digest this indignitie, his trainee cannot; their fingers could not but

but itch to retorne iron for stones. If *Shimei* raile on *Dauid*, *Abishai* railes on *Shimei*; *Shimei* is of *Sauls* familie, *Abishai* of *Dauids*; each speakes for his owne; *Abishai* most iustly bends his tongue against *Shimei*, as *Shimei* against *Dauid*, most vniustly; Had *Shimei* been any other then a dog, he had neuer so rudely barked at an harmlesse passenger; neither could he deserue lesse then the losse of that head which had vttered such blasphemies against Gods anointed; The zeale of *Abishai* doth but plead for iustice, and is checked; *What haue I to doe with you ye sonnes of Zeruiah?* *Dauid* said not so much to his reuiler,

reuil, as to his abettor : He well saw that a reuenge was iust, but not seasonable; he found the present a fit time to suffer wrongs, not to right them : he therefore giues way rather meekly to his owne humiliation, then to the punishment of another; There are seasons wherein lawfull motions are not fit to be cherished; Anger doth not become a mourner; One passion at once is enough for the soule. Vnaduised zeale may be more preiudiciall, then a cold remifnesse.

What if the Lord for the correction of his seruant haue said vnto *Shimei*, Curse *Dauid*; yet is *Shimeies* curse no lesse worthy of
Abisshaies

Abishaies sword; the sinne of *Shimeies* curse was his owne, the smart of the curse was Gods; God wils that as *Dauids* chastisement, which he hates as *Shimeies* wickednesse; That lewd tongue moued from God, it moued lewdly from Satan. Wicked men are neuer the freer from guilt, or punishment, for that hand which the holy God hath in their offensive actions; Yet *David* can say, *Let him alone, and let him curse, for the Lord hath bidden him*; as meaning to giue a reason of his owne patience, rather then *Shimeies* impunitie; the issue shewd how well *David* could distinguish betwixt the act of God,
and

and of a traytor ; how he could both kisse the rod, and burne it; There can be none so strong motiue of our meeke submission to euils, as the acknowledgement of their originall ; He that can see the hand of God striking him by the hand or tongue of an enemie, shall more awe the first mouer of his harme, then maligne the instrument.

Euen whiles *Dauid* laments the rebellion of his sonne; he gaines by it ; and makes that the argument of his patience, which was the exercise of it. *Behold, my sonne which came forth of my bowels seeketh my life ; how much more now may this Beniamite doe it ?* The wickednesse of

of an *Absalom* may rob his father of comfort, but shall help to add to his fathers goodnesse; It is the aduantage of great crosses, that they swallow vp the lesse; One mans sin cannot be excused by anothers, the lesser by the greater; If *Absalom* be a traytor, *Shimei* may not curse and rebell: But the passion conceiued from the indignitie of a stranger may be abated by the harder measure of our owne; If we can therefore suffer because we haue suffered, we haue profited by our affliction. A weake heart faints with euery addition of succeeding trouble; the strong recollects it selfe, and is growne so skilfull that it beares

beares off one mischiefe with another.

It is not either the vnnaturall insurrection of *Absalom*, nor the vniust curses of *Shimei*, that can put *Dauid* quite out of heart. *It may be that the Lord will looke on mine affliction, and will requite good for his cursing, this day.* So well was *Dauid* acquainted with the proceedings of God, that he knew cherishing was euer wont to follow stripes; after vehement euacuation, cordialls; after a darke night, the cleere light of the morning: Hope therefore doth not only vphold, but cheere vp his heart, in the midst of his sorrow; If we can looke beyond the

the cloud of our affliction, and see the Sun-shine of comfort on the other side of it, we cannot be so discouraged with the presence of euill, as hartened with the issue; As on the contrary, let a man be neuer so mery within, and see paine and miserie waiting for him at the doore, his expectation of euill shall easily daunt all the sense of his pleasure; The retributions of temporall fauours goe but by Peraduentures; *It may be the Lord will looke on mine affliction*; of eternall, are certaine and infallible; If we suffer, we shall raigne; why should not the assurance of raigning make vs triumph in suffering?

Dauids

Dauids patience drawes on the insolence of *Shimei*. Euill natures grow presumptuous vpon forbearance : In good dispositions, iniury vnanswered growes weary of it selfe, and dies in a voluntary remorse; but in those dogged stomacks, which are only capable of the restraints of feare, the silent digestion of a former wrong prouokes a second; Mercy had need to be guided with wisdom, lest it proue cruell to it selfe.

Oh the base mindes of inconstant-Time-seruers ! Stay but a while, till the wheele be a little turned; you shall see humble *Shimei* fall downe on his face before


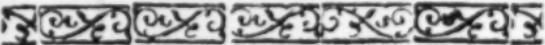
fore *David*, in his returne ouer Iordan; now his submission shall equall his former rudenesse; his praiers shall requite his curses, his teares make amends for his stones, *Let not my Lord impute iniquitie vnto me; neither doe thou remember that which thy seruant did peruersly, the day that my Lord the King went out of Ierusalem, that the King should take it to heart; for thy seruant doth know that I haue sinned; Falsehearted Shimei, had Absalom prospered, thou hadst not sinned, thou hadst not repented; then hadst thou braggd of thine insultation ouer his miseries, whose pardon thou now beggest with teares. The changes*
C of

of worldly mindes are thanklesse; since they are neither wrought out of conscience, nor loue, but only by a flauish feare of a iust punishment.

Dauid could say no more to testifie his sorrow (for his hainous finnes against God) to *Nathan*, then *Shimei* saies of himselfe to *Dauid*; whereto may be added the aduantage of a voluntarie confession in this offender, which in *Dauid* was extorted by the reproofe of a Prophet; yet is *Dauids* confession seriously penitent, *Shimeies* craftily hypocriticall; Those alterations are iustly suspected, which are shaped according to the times, and outward occasions; the

the true penitent lookes only at God, and his sinne, and is changed when all other things are themselves.

Great offences had need of answerable satisfactions; As *Shimei* was the only man of the house of *Benjamin* that came forth and cursed *David* in his flight, so is he the first man (euen before those of the house of *Ioseph*, though neerer in situation) that comes to meet *David* in his returne with praiers and gratulation: Notorious offenders may not thinke to sit downe with the taske of ordinary seruices; The retributions of their obedience must be proportionable to their crimes.


Achitophel.
 O soone as *David* heard
of *Achitophels* hand in
that conspiracie, he
falls to his praiers, O Lord, I
pray thee turne the counsell of
Achitophel into foolishnesse; The
knowne wisdom of his reuol-
ted counsellor made him a dan-
gerous and dreadfull aduersarie:
Great parts mis-employed can-
not but proue most mischie-
uous: when wickednesse is ar-
med with wit, and power, none
but a God can defeat it; when
we

we are matched with a strong
and subtile enmitie, it is his
time (if euer) to be deuout; If
the bountie of God haue
thought good to furnish his
creatures with powers to warre
against himselfe, his wisdom
knowes how to turne the abuse
of those powers to the shame of
the owners, and the glory of
the giuer.

Oh the policie of this Ma-
chiauell of Israel, no lesse
deepe, then hell it selfe: Goe
in to thy fathers concubines, which
he hath left to keepe the house;
and when all Israel shall heare
that thou art abhorred of thy fa-
ther, the hands of all that are with
thee shall be strong. The first

care must be to secure the faction: There can be no safetie in siding with a doubtfull rebell; if *Abfalom* be a Traitor yet he is a sonne; Nature may returne to it selfe; *Abfalom* may relent, *Dauid* may remit; where then are we that haue helpt to promote the conspiracie: the danger is ours, whiles this breach may be peecced; There is no way but to ingage *Abfalom* in some further act, vncapable of forgiuenesse; Besides the throne, let him violate the bed of his father; vnto his treason let him adde an incest, no lesse vnnaturall; now shall the world see that *Abfalom* neither hopes, nor cares for the reconciliation of a father;
Our

Our quarrell can neuer haue any safe end but victorie; the hope whereof depends vpon the resolution of our followers; they cannot be resolute, but vpon the vnpardonable wickednesse of their leader; Neither can this villanie be shamefull enough, if it be secret. The closenesse of euill argues feare, or modestie; neither of which can beseeme him that would be a succesfull traitor; Set vp a tent on the top of the house, and let all Israel be witnesses of thy sin, and thy fathers shame; Ordinary crimes are for vulgar offenders; Let *Absalom* sinne eminently; and doe that which may make the world at once

to blush, and wonder.

Who would euer haue thought that *Achitophel* had liued at the Court, at the Councill-table of a *Dauid*? Who would thinke that mouth had euer spoken well? Yet had he beene no other then as the Oracle of God to the religious Court of Israel; euen whiles he was not wise enough to be good: Policie and grace are not alwaies lodged vnder one rooffe; This man whiles he was one of *Dauids* deepe Counsellors, was one of *Dauids* fooles that said in their hearts, *There is no God*; Else he could not haue hoped to make good an euill with worfe, to build the successe

cesse of trealon vpon incest.

Prophane hearts doe so contriue the plots of their wickednesse, as if there were no ouer-
ruling power to crosse their designs, or to reuenge them: He that sits in heauen laughs them to scorne, and so farre giues way to their sinnes, as their sinnes may proue plagues vnto themselves.

These two sonnes of *David* met with pestilent counsell: *Amnon* is aduised to incest with his sister; *Absalom* is aduised to incest with his fathers Concubines; That by *Ionadab*, this by *Achitophel*: Both preuaile: It is as easie at least to take ill counsaile, as to giue it: Pronenesse to villanie

villanie in the great cannot want either proiectors to deuise, or parasites to execute the most odious and vnreasonable finnes.

The tent is spread (lest it should not be conspicuous enough) on the top of the house, The act is done; in the sight of all Israel: The filthinesse of the sinne was not so great, as the impudencie of the manner: When the prophet *Nathan* came with that heauie message of reproofe, and menace to *David*, after his sinne with *Bathsheba*, he could say from God, *Behold I will raise vp euill against thee, out of thine owne house, and will take thy wiues before thine eies, and giue them*
unto

unto thy neighbour, and he shall lie with thy wiues, in the sight of this Sunne : For thou didst it secretly, but I will doe this thing before all Israel, and before this Sunne. The counsell of *Achitophel*, and the lust of *Abalom* haue fulfilled the iudgement of God. Oh the wisdom of the Almighty, that can vse the worst of euils, well ; and most iustly make the finnes of men his executioners!

It was the sinne of *Reuben* that he defiled his fathers bed ; yet not in the same height of lewdnesse : what *Reuben* did in a youthfull wantonnesse, *Abalom* did in a malicious despight ; *Reuben* sinned with one ; *Abalom* with ten ; *Reuben* secretly, *Abalom*

lom in the open eies of heauen and earth; yet old *Iacob* could say of *Reuben*, *Thou shalt not excell; thy dignitie is gone*; Whiles *Achitophel* saies to *Absalom*, *Thy dignitie shall arise from incest; Climbe vp to thy fathers bed, if thou wilt sit in his throne*; If *Achitophel* were a politician, *Iacob* was a Prophet; if the one spake from carnall sense, the other from diuine reuelation. Certainly, to sinne is not the way to prosper; what euer vaine fooles may promise to themselues, there is no wisdome, nor vnderstanding, nor counsell against the Lord.

After the rebellion is secured for continuance, the next care is
that

that it may end in victorie ; this also hath the working head of *Achitophel* projected. Wit and experience told him that in these cases of assault, celeritie vses to bring forth the happiest dispatch : whereas protraction is no small aduantage to the defendant. *Let me* (saith he) *choose out now twelue thousand men, and I will vp, and follow after David this night ; and I will come vpon him while he is wearie, and weak-handed.* No aduice could be more pernicious : For, besides the wearinesse, and vnreadinesse of *David* and his armie, the spirits of that worthy leader were daunted, and deiected with sorrow, and offered way to the violence of a sudden

sudden assault. The field had beene halfe won ere any blow striken. *Achitophel* could not haue beene reputed so wise, if he had not learned the due proportion betwixt actions and times ; He that obserueth euery winde shall neuer so we ; but he that obserues no Winde at all, shall neuer reape.

The likeliest deuices doe not alwaies succeed ; The God that had appointed to establish *Dauids* throne, and determined *Salomon* to his succession, findes meanes to crosse the plot of *Achitophel*, by a lesse-probable aduice : *Hushai* was not sent backe for nothing : where God hath in his secret will decreed any
cuent,

cument, he inclines the wills of
 men to approue that which
 may promote his owne purpo-
 ses: Neither had *Hushai* so deepe
 an head; neither was his coun-
 sell so sure, as that of *Achitophel*,
 yet his tongue shall refell *Achi-*
tophel, and diuert *Abalom*: The
 pretences were fairer, though
 the grounds were vnfound;
 First, to sweeten his opposition,
 he yeelds the praise of wisdom
 to his aduersarie in all other
 counsells, that he may haue
 leaue to denie it in this; His ve-
 ry contradiction in the present
 insinuates a generall allowance.
 Then, he suggests certaine ap-
 parent truths concerning *Da-*
uids valour, and skill, to giue
 countenance

countenance to the inferences of his improbabilities; Lastly, he cunningly feeds the proud humour of *Absalom*, in magnifying the power and extent of his commands, and ends in the glorious boasts of his fore-promised victorie; As it is with faces, so with counsell, that is faire that pleaseth. He that giues the vttrance to words, giues also their speed: Fauour both of speech and men is not euer according to desert, but according to fore-ordination: The tongue of *Hushai*, and the heart of *Absalom* is guided by a power aboue their owne; *Hushai* shall therefore preuaile with *Absalom*, that the treason of *Absalom* may not

not preuaile; He that worketh
all in all things, so disposeth of
wicked men and spirits, that
whiles they doe most oppose
his reuealed will, they execute
his secret, and whiles they think
most to please, they ouerthrow
themselues.

When *Abalom* first met *Hushai* returned to Hierusalem, he
vpbraided him pleasantly with
the scoffe of his professed friend-
ship to *Dauid*; *Is this thy kindnesse
to thy friend?* Sometimes there
is more truth in the mouth then
in the heart, more in iest then in
earnest; *Hushai* was a friend,
his stay was his kindnesse; and
now he hath done that for
which he was left at Hierusa-
D lem.

lem, disappointed *Achitophel*,
preserved *David*; Neither did his
kindnesse to his friend rest here,
but (as one that was iustly iea-
lous of him, with whom he
was allowed to temporize) he
mistrusts the approbation of
Abalom; and not daring to put
the life of his master vpon such
an hazard, he giues charge to
Zadok, and *Abiathar* of this in-
telligence vnto *David*: we can-
not be too suspicious when we
haue to doe with those that are
faithlesse: We cannot be too cu-
rious of the safetie of good
Princes.

Hushai feares not to descry
the secrets of *Abaloms* counsell;
To betray a traitor is no other
then

then a commendable worke ;
Zadok and *Abiathar* are fast
within the gates of Hierusalem;
their sonnes lay purposely a-
broad in the fields; this message
that concerned no lesse then the
life of *David*, and the whole king-
dome of Israel, must be trusted
with a maid: Sometimes it plea-
seth the wisdom of God, who
hath the varietie of heauen and
earth before him, to single out
weake instruments for great
seruices ; and they shall serue his
turne, as well as the best ; No
counsaillour of state could haue
made this dispatch more effe-
ctually ; *Jonathan* and *Abimaaz*
are sent, descried, pursued, pre-
serued ; The fidelitie of a maid

D 2 instructed

instructed them in their message, the subtletie of a woman saued their liues. At the well of Rogel they receiued their message, in the Well of Bahurim was their life saued; The sudden wit of a woman hath choked the mouth of her Well with dried corne, that it might not bewray the messengers; and now *Dauid* heares safely of his danger, and preuents it; and though weary with trauell, and laden with sorrow, he must spend the night in his remoue. Gods promises of his deliuerance, and the confirmation of his kingdom may not make him neglect the meanes of his safetic: If he be faithfull, we may not be careless.

lesse

esse; since our diligence and
care are appointed for the fa-
ctors of that diuine prouidence;
The acts of God must abate no-
thing of ours; rather must we
labour, by doing that which he
requireth, to further that which
he decreeth.

There are those that haue
great wits for the publique,
none for themselues: Such was
Achitophel, who whiles he had
powers to gouerne a state, could
not tell how to rule his owne
passions: Neuer till now doe
we finde his counsell balked;
neither was it now reiected as
ill, only *Hushaies* was allowed
for better; he can liue no longer
now that he is beaten at his

owne weapon : this alone
cause enough to saddle his Ass
and to goe home, and put the
halter about his owne necke
Pride causes men both to mis
interpret disgraces, and to over
rate them ; Now is *Dauids* praise
heard, *Achitophels counsell is turn
ed into foolishnesse* ; Desperate
Achitophel, what if thou be not
the wisest man of all Israel
Euen those that haue not attain
ed to the hiest pitch of wis
dome, haue found content
ment in a mediocritie ; what if
thy counsell were despised ? A
wise man knowes to liue hap
pily in spight of an vniust con
tempt : what madnesse is this to
revenge another mans reputa
tion

tion vpon thy selfe? And whiles
thou striuest for the hiest roome
of wisdom, to run into the
grossest extremitie of folly?
Worldly wisdom is no pro-
tection from shame and ruine.
How easily may a man, though
naturally wise, be made wearie
of life : A little paine, a little
shame, a little losse, a small af-
front can soone rob a man of
all comfort, and cause his owne
hands to rob him of himselfe;
If there were not hier respects
then the world can yeeld, to
maintaine vs in being, it should
be a miracle if indignation did
not kill more then disease:
now, that God by whose ap-
pointment we liue here, for his

owne weapon : this alone is
cause enough to saddle his Ass
and to goe home, and put the
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revenge another mans reputation

tion vpon thy selfe? And whiles
thou striuest for the hiest roome
of wisdom, to run into the
grossest extremitie of folly?
Worldly wisdom is no pro-
tection from shame and ruine.
How easily may a man, though
naturally wise, be made wearie
of life : A little paine, a little
shame, a little losse, a small af-
front can soone rob a man of
all comfort, and cause his owne
hands to rob him of himselfe;
If there were not hier respects
then the world can yeeld, to
maintaine vs in being, it should
be a miracle if indignation did
not kill more then disease:
now, that God by whose ap-
pointment we liue here, for his

most wise and holy purposes,
hath found meanes to make life
sweet, and death terrible.

What a mixture doe we finde
here of wisdom and madnesse?
Achitophel will needs hang him-
selfe, there is madnesse; He will
yet set his house in order; there
is an act of wisdom; And
could it be possible, that he who
was so wise as to set his house
in order, should be so mad as to
hang himselfe? That he should
be carefull to order his house,
who regarded not to order his
impotent passions? That he
should care for his house, who
cared not for either body or
soule? How vaine it is for a man
to be wise, if he be not wise in
God?

God? How preposterous are
 the cares of idle worldlings that
 prefer all other things to them-
 selves, and whiles they looke at
 what they haue in their co-
 fers, forget what they
 haue in their
 breasts.



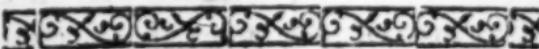
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*The Death of
Absalom.*

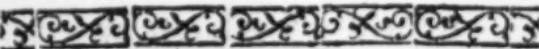
THE same God
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Had *Absalom* beene a sonne of
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uid*; *David* had found no cause
of complaint: If God take with
one

one hand, he giues with another: whiles that diuine bountie serues vs in, good meat, though not in our owne dishes, we haue good reason to be thankfull. No sooner is *David* at *Mahanaim*, then *Barzilai* and *Shobi* refresh him with victuals; Who euer receiues the word of God left vtterly forsaken? Whosoeuer becometh the object of our aide, we may be assured, since he comes; Heauen will not want power, and earth will not want meanes, before any of the household of faith shall want maintenance.

He that formerly was forced to imploy his armes for his defence against a tyrannous father
in



*The Death of
Absalom.*



THE same God that raised enmitie to *David* from his own loines, procured him fauour from forrainers; Strangers shall releeue him, whom his owne sonne persecutes; Here is not a losse, but an exchange of loue: Had *Absalom* beene a sonne of *Ammon*, and *Shobi* a sonne of *David*; *David* had found no cause of complaint: If God take with
one

one hand, he giues with another: whiles that diuine bountie serues vs in, good meat, though not in our owne dishes, we haue good reason to be thankfull. No sooner is *David* come to *Mahanaim*, then *Barzilai*, *Machir*, and *Shobi* refresh him with prouisions; Who euer saw any childe of God left vterly destitute? Whosoeuer be the messenger of our aide, we know whence he comes; Heauen shall want power, and earth meanes, before any of the household of faith shall want maintenance.

He that formerly was forced to imploy his armes for his defence against a tyrannous father
in

in law, must now buckle them on against an vnnaturall sonne: Now therefore he musters his men, and ordaines his commanders, and marshalls his troupes, and, since their loyall importunitie will not allow the hazard of his person, he at once encourages them by his eye, and restraines them with his tongue, *Deale gently with the yong man Absalom, for my sake*: How vnreasonably fauourable are the warres of a father? O holy *Dauid*, what meanes this ill-placed loue, this vniust mercy? Deale gently with a traytor? but of all traytors with a sonne? of all sonnes with an *Absalom*, the gracelesse darelinc of so good

good a father; and all this for thy sake, whose crowne, whose bloud he hunts after? For whose sake should *Absalom* be pursued, if hee must be forborne for thine? He was still courteous to thy followers, affable to suitors, plausible to all Israel, only to thee he is cruell: Wherefore are those armes, if the cause of the quarrell must be a motiue of mercy? Yet thou saist, *Deal gently with the young man Absalom, for my sake*: Euen in the holiest Parents nature may be guilty of an iniurious tenderneesse, of a bloody indulgence.

Or, whether shall we not rather thinke this was done in type of that vnmeasurable mercy

cy of the true king, and redeemer of Israel, who prayed for his persecutors, for his murderers; and euen whiles they were at once scorning and killing him, could say, *Father forgive them, for they know not what they do?* If we be sonnes, we are vngratious, we are rebellious, yet still is our heavenly Father thus compassionately regardfull of vs: *David* was not sure of the successe; there was great inequality in the number; *Absaloms* forces were more then double to his.; It might haue come to the contrary issue, that *David* should haue beene forced to say, *Deale gently with the father of Absalom;* but, in a supposition of that victorie,

Storie, which only the good-
nesse of his cause bade him hope
for, he saith, *Deale gently with the
young man Absalom*; as for vs, we
are neuer but vnder mercy; our
God needs no aduantages to
sweepe vs from the earth, any
moment, yet he continues that
life, and those powers to vs,
whereby we prouoke him, and
bids his Angels deale kindly
with vs, and beare vs in their
armes, whiles we lift vp our
hands, and bend our tongues a-
gainst heauen. O mercie past
the comprehension of all finite
spirits, and only to be concei-
ued by him whose it is: Neuer
more resembled by any earthly
affection then by this of his
Deputie

Deputie and Type, Deale gently
with the young man *Absalom*, for
my sake.

The battell is ioyned; *Dauids*
followers are but an handfull to
Absaloms? How easily may the
fickle multitude be transported
to the wrong side? What they
wanted in abettors, is supplied
in the cause. Vnnaturall ambi-
tion drawes the sword of *Absa-
lom*, *Dauids*, a necessarie and iust
defence. They that in simpli-
citie of heart followed *Absalom*,
cannot in malice of heart, per-
secute the father of *Absalom*:
with what courage could any
Israelite draw his sword against
a *Dauid*? or on the other side,
who can want courage to fight
for

gently for a righteous Soueraigne, and
a, for father, against the conspiracie of
a wicked sonne? The God of
hosts, with whom it is all one
all to saue with many or with few,
y the takes part with iustice, and lets
orted Israel feeble, what it is to beare
they armes for a traiterous vsurper.
plied The sword deuoures twentie
mbi- thousand of them, and the
Absa- wood deuoures more then the
d iust sword, It must needs be a very
mpli- vniuersall rebellion, wherein so
salom, many perished; What vertue or
per- merits can assure the hearts of
salom: the vulgar, when so gracious a
d any Prince findes so many reuolters?
gainst Let no man looke to prosper by
r side, rebellion; the very thickers, and
o fight stakes, and pits, and wild beasts
for

E

of

of the wood shall conspire to the punishment of traitors; Amongst the rest, see how a fatall oke hath singled out the ring-leader of this hatefull insurrection; and will at once serue for his hangman and gallowes; by one of those spreading armes snatching him away to speedy execution. *Abisa'om* was comely, and he knew it well enough; His haire was no small peece of his beautie, nor matter of his pride: It was his wont to cut it once a yeere; not for that it was too long, but too heauie; his heart could haue borne it longer, if his necke had not complained; And now, the iustice of God hath platted an halter of those lockes;

lockes; Those tresses, had formerly hangd loosely disheuled on his shoulders, now he hangs by them; He had wont to weigh his haire, and was proud to finde it so heauie; now his haire poyseth the weight of his bodie, and makes his burden his torment: It is no maruell if his owne haire turnd traitor to him, who durst rise vp against his father. That part which is misused by man to sinne, is commonly imployed by God to reuenge; The reuenge that it worketh for God, makes amends for the offence, whereto it is drawne against God; The very beast wheron *Absalom* sat, as wearie to beare so vnnaturall a

E 2 burden,

burden, resignes ouer his lode to the tree of Iustice; There hangs *Absalom* betweene heauen and earth, as one that was hated, and abandoned both of earth, and heauen: As if God meant to prescribe this punishment for traitors, *Absalom*, *Achitophel*, and *Iudas* die all one death: So let them perish that dare lift vp their hand against Gods anointed.

The honest souldier sees *Absalom* hanging in the Oke, and dares not touch him; his hands were held with the charge of *Dauid*, *Beware that none touch the young man Absalom*; *Ioab*, vpon that intelligence, sees him, and smites him, with no lesse then
three

three darts ; What the souldier
forbore in obedience, the Cap-
taine doth in zeale : not fearing
to preferre his Soueraignes safe-
tie, to his command ; and more
rendering the life of a King, and
peace of his Countrie, then the
weake affection of a father ; I
dare not sit Iudge betwixt this
zeale and that obedience ; be-
twixt the captaine and the Soul-
dier ; the one was a good sub-
iect, the other a good Patriot :
the one loued the King, the o-
ther loued *Dauid* ; and out of
loue disobeyed ; the one meant
as well, as the other sped : As if
God meant to fulfill the charge
of his Anointed, without any
blame of his subiects, it pleased

E 3

him

him to execute that immediate reuenge vpon the rebell; which would haue dispatcht him without hand; or dart: only the Mule and the Oke conspired to this execution; but that death would haue required more leasure, then it was safe for Israel to giue; and still life would giue hope of rescue; to cut off all feares, *Ioab* lends the Oke three darts to helpe forward so needfull a worke of iustice: All Israel did not afford so firme a friend to *Abfalom*, as *Ioab* had beene; who but *Ioab* had suborned the wittie widow of *Tekoah*, to sue for the recalling of *Abfalom*, from his three yeeres exile? Who but he went to fetch him

him from *Geshur* to Ierusalem? Who but he tetch him from his house at Ierusalem (whereto he had beene two yeeres confined) to the face, to the lips of *David*? Yet now he that was his sollicitour for the Kings fauour, is his executioner against the Kings charge: With honest hearts all respects either of bloud or friendship cease in the case of treason; well hath *Ioab* forgotten himselfe to be friend to him who had forgotten himselfe to be a sonne. Even ciuilly, the King is our common father; our countrie our common mother; nature hath no priuate relations which should not gladly giue place to these; He is nei-

ther father, nor sonne, nor brother, nor friend that conspires against the common parent. Well doth he who spake parables for his masters sonne, now speake darts to his Kings enemy; and pierces that heart which was false to so good a father. Those darts are seconded by *Joabs* followers; each man tries his weapon vpon so faire a marke. One death is not enough for *Absalom*; he is at once hanged, shot, mangled, stoned. Iustly was he lift vp to the Oke, who had lift vp himselfe against his father, and seueraigne; Iustly is he pierced with darts, who had pierced his fathers heart with so many sorrowes;

rowes; Iustly is he mangled, who had dismembred and diuided all Israel; Iustly is he stoned, who had not only cursed, but pursued his owne parent.

Now *Ioab* sounds the retrain; and calls off his eager troupes from execution; howeuer he knew what his rebellious countrymen had deserued in following an *Absalom*; Wise commanders know how to put a difference betwixt the heads of a faction, and the misguided multitude; and can pittie the one, whiles they take reuenge on the other.

So did *Absalom* esteeme himselfe, that he thought it would be a wrong to the world, to want

want the memoriall of so goodly a person. God had denied him sonnes; How iust it was that hee should want a sonne, who had robd his father of a sonne, who would haue robd himselfe of a father, his father of a Kingdome? It had beene pittie so poysonous a plant should haue beene fruitfull; His pride shall supply nature, hee reares vp a stately piller in the Kingsdale, and cals it by his owne name, that he might liue in dead stones, who could not suruiue in liuing issue; and now, behold this curious pile ends in a rude heape, which speakes no language, but the shame of that carcasse which it couers: Heare this

this yee glorious fooles, that care not to perpetuate any memory of your selues to the world, but of ill-deseruing greatnesse; the best of this affectation is vanity; the worst, infamy and dishonour; whereas the memoriall of the iust shall be blessed; and if his humility shall refuse an Epitaph, and chose to hide himselfe vnder the bare earth, God himselfe shall ingraue his name vpon the pillar of eternitie.

There now lies *Absalom* in the pit, vnder a thousand grauestones, in euery of which is written his euerlasting reproch; well might this heape ouer-lieue that pillar; for when that ceased
to

to be a piller, it began to be an heape; neither will it cease to be a monument of *Absaloms* shame, whiles there are stones to bee found vpon earth; Euen at this day very Pagans and Pilgrims that passe that way, cast each man a stone vnto that heape, and are wont to say in a solemne execration; *Cursed be the paricide Absalom; and cursed be all vniust persecutors of their parents, for euer;* Fasten your eies vpon this wo- full spectacle, ô all ye rebellious and vngratious children, which rise vp against the loynes and thighes from which ye fell: and know that it is the least part of your punishment, that your carcasses rot in the earth, and
your

your name in ignominie; these doe but shadow out those eternall sufferings, of your soules, for your soule and vnnaturall disobedience.

Absalom is sped; who shall report it to his father? Surely *Ioab* was not so much afraid of the fact, as of the message; There are busie spirits that loue to carry newes, though thanklesse, though purposelesse; such was *Abimaaz*, the sonne of *Zadock*; who importunately thrusts himselfe into this seruice; wise *Ioab*, who well saw, how vnwelcome tydings must be the burden of the first post, dissuades him in vaine; hee knew *Dauid* too well to imploy a friend in
that

that errand. An Ethiopian seruant was a fitter bearer of such a message, then the sonne of the Priest. The entertainment of the person doth so follow the quality of the newes, that *Danid* could argue afar off, *He is a good man, he commeth with good tidings.* Oh how welcome deserue those messengers to be that bring vs the glad tidings of saluation; that assure vs of the foile of all spirituall enemies, and tell vs of nothing but victories, and Crownes, and Kingdomes; If we thinke not their feet beautifull, our hearts are foule with infidelity, and secure worldlinesse.

So wise is *Abimaaz* growne by *Joabs* intimation, that though
he

he out-went *Cushi* in his pace, he suffers *Cushi* to out-goe him in his tale, cunningly suppressing that part, which hee knew must be both necessarily deliuered, and vnpleasingly receiued.

As our care is wont to bee where our loue is; *Dauids* first word is not, how fares the host, but *how fares the young man Absalom*: Like a wise, and faithfull messenger, *Cushi* answers by an honest insinuation, *The enemies of my Lord the King, and all that rise against thee to doe thee hurt, be as that young man is*; implying both what was done, and, why *David* should approue it being done; How is the good King thunder-strooke with that word
of

of his Black-moore? who, as if he were at once bereaued of all comfort, and cared not to liue, but in the name of *Absalom*, goes and weepes, and cries out, *O my sonne Absalom, my sonne, my sonne Absalom; Would God I had died for thee, O Absalom, my sonne, my sonne.* What is this we heare? that he whose life Israel valued at ten thousand of theirs, should be exchanged with a traytors? that a good King, whose life was sought, should wish to lay it downe for the preservation of his murtherer? The best men haue not wont to be the least passionate; But what shall wee say to that loue of thine, ô Sauiour, who hast said of vs wretched

ched traytors, not, *Would God I
had died for you*; But I will dye, I
doe dye, I haue died for you;
Oh loue, like thy selfe, infinite,
incomprehensible, whereat the
Angels of Heauen stand yet a-
mazed; wherewith thy Saints
are rauished, *Turne away thine
eyes from mee, for they ouercome me*;
Oh thou that dwellest in the
Gardens, the companions hear-
ken to thy voyce, cause vs to
heare it; that wee may in our
measure answer thy loue, and
enioy it for euer.

¶ **Shebaes**

Shebaes Rebellion.

IT was the doome which God passed vpon the man after his owne heart by the mouth of *Nathan*, that the sword should neuer depart from his house, for the bloud of *Vriah*; After that wound healed by remission, yet this scarre remaines; *Absalom* is no sooner cast downe into the pit, then *Sheba* the sonne of *Bichri* is vp in armes; If *Dauid* be not plagued, yet he shall be corrected; First by the rod of a sonne,

sonne, then of a subiect : He
had lift vp his hand against a
faithfull subiect; now a faith-
lesse dares to lift vp his hand a-
gainst him; Malice like some
hereditarie sicknesse runs in a
bloud; *Saul* and *Shimei*, and *She-
ba* were all of an house; That
ancient grudge was not yet
dead; The fire of the house of
Iemini was but raked vp, neuer
thoroughly out; and now, that
which did but smoke in *Shimei*,
flames in *Sheba*; Although euen
through this chastisement it is
not hard to discern a Type, of
that perpetuall succession of en-
mitie, which should be raised a-
gainst the true King of Israel.
O Sonne of *Danid*, when didst

thou euer want enemies? How wert thou designed by thine eternall father, for a signe that should be spoken against? How did the Gentiles rage, and the people imagine vaine things? The Kings of the earth are troubled, and the Rulers conspire against thee? Yet thou the subjects of thy kingdome daily against thee? Euen now thou inioyest peace, at thy Fathers right hand, soone shalt thou want friends as enemies vpon earth.

No eye of any traitor could espie a iust quarrell in the government of *Dauid*, yet *Sheba* blowes the trumpet of rebellion;

lion; and whiles Israel and Iudah are struiuing who should haue the greatest part in their re-established Soueraigne, he sticks not to say, *We haue no part in Dauid, neither haue we inheritance in the Sonne of Ishai*; and whiles he calls euery man to his tent, O Israel, he inuities Israel to the image of an vsurper.

That a lewd conspirator should breath treason, it is no wonder; but is it not wonder and shame, that vpon euery mutinous blast Israel should turne traitor to Gods anointed? It was their late expostulation

thou euer want enemies? How wert thou designed by thine eternall father, for a signe that should be spoken against? How did the Gentiles rage, and the people imagine vaine things? The Kings of the earth assembled, and the Rulers came together against thee? Yea, how doe the subiects of thine owne kingdome daily conspire against thee? Euen now whiles thou inioyest peace, and glorie at thy Fathers right hand, as soone shalt thou want friends, as enemies vpon earth.

No eye of any traitor could espie a iust quarrell in the government of *Dauid*, yet *Sheba* blowes the trumpet of rebellion;

lion; and whiles Israel and Iudah are struiuing who should haue the greatest part in their re-established Soueraigne, he sticks not to say, *We haue no part in Dauid, neither haue we inheritance in the sonne of Ishai*; and whiles he saies, *Euery man to his tents O Israel*, he calls euery man to his owne; So in proclaiming a libertie from a iust and loyall subiection, he inuites Israel to the bondage of an vsurper.

That a lewd conspirator should breath treason, it is no wonder; but is it not wonder and shame, that vpon euery mutinous blast Israel should turne traitor to Gods anointed? It was their late expostulation

with *Dauid*, why their brethren the men of Iudah should haue stollen him from them ; now might *Dauid* more iustly expostulate, why a rebell of their brethren should haue stolne them from him : As nothing is more vnstable then the multitude, so nothing is more subiect to distastes, then Soueraigntie ; for as weake mindes seeke pleasure in change ; so euey light conceit of irritation seems sufficient colour of change ; Such as the false dispositions of the vulgar are, loue cannot be securitie enough for Princes, without the awfulnessse of power ; What hold can there be of popularitie, when the same hands

hands that euen now fought
for *Dauid* to be all theirs, now
fight against him, vnder the son
of *Bichri*, as none of theirs? As
Bees when they are once vp in a
swarme, are ready to light vpon
euery bow, so the Israelites, be-
ing stirred by the late commo-
tion of *Absalom*, are apt to fol-
low euery *Sheba*; It is vn safe for
any State, that the multitude
should once know the way to
an insurrection; the least track
in this kinde is easily made a
path; Yet, if Israel rebell, Iudah
continues faithfull; Neither
shall the sonne of *Dauid* euer be
left destitute of some true sub-
iects in the worst of Apostasies:
He that could command all
F 4* hearts,

hearts, will euer be followed by some; God had rather glorifie himselfe by a remnant.

Great commanders must haue actiue thoughts; *Dauid* is not so taken vp with the embroiled affaires of his state, as not to intend domesticke iustice; His ten concubines, which were shamelesly defiled by his incestuous sonne, are condemned to ward, and widow-hood; Had not that constupration beene partly violent, their punishment had not beene so easie; had it not also beene partly voluntarie, they had not beene so much punished; But how much so euer the act did partake of either force, or will, iustly

iustly are they sequestred from *Dauids* bed; *Absalom* was not more vnnaturall in his rebellion, then in his lust; If now *David* should haue returned to his owne bed, he had seconded the incest: How much more worthy of separation are they, who haue stained the mariage bed with their wilfull sinne?

Amasa was one of the witnesses, and abettors of *Absaloms* filchinesse, yet is he (out of policie) receiued to fauour and imployment, whiles the concubines suffer; Great men yeeld many times to those things, out of reasons of state, which if they were priuate persons could not be easily put ouer; It is no
small

small wisdom to ingage a new reconciled friend, that he may be confirmed by his owne act : Therefore is *Amasa* commanded to leuie the forces of Iudah: *Ioab* after many great merits and atchieuements lies rusting in neglect : he that was so intire with *Dauid* as to be of his counsell for *Vriahs* bloud ; and so firme to *Dauid*, as to lead all his battels against the house of *Saul*, the Ammonites, the Aramites, *Absalom* is now cashiered, and must yeeld his place to a stranger, late an enemy : Who knowes not that this sonne of *Zeruiah* had shed the bloud of warre in peace ? But if the bloud of *Absalom* had not beene louder then

then the bloud of *Abner*, I feare this change had not been; Now *Ioab* smarteth for a loyall disobedience ; How slippery are the stations of earthly honours, and subiect to continuall mutability? Happy are they who are in fauour with him , in whom there is no shadow of change.

Where men are commonly most ambitious to please with their first imployments, *Amaza* slackens his pace ; The least delay in matters of rebellion is perilous , may be irrecoverable ; The sonnes of *Zeruiah* are not fullen ; *Abishai* is sent , *Ioab* goes vsent to the pursuit of *Sheba*. *Amasa* was in their way ; whom no quarrell but their enuy had made

made of a brother an enemy ;
Had the heart of *Amasa* beene
priuy to any cause of grudge,
hee had suspected the kisse of
Ioab ; now his innocent eyes
looketo the lips, not to the hand
of his secret enemy ; The lips
were smooth , *Art thou in health,*
my brother ; the hand was blou-
die, which smote him vnder the
fift ribbe ; That vnhappy hand
knew wel this way vnto death ;
which with one wound hath
let out the Soules of two great
Captaines , *Abner* and *Amasa* ;
Both they were smitten by *Ioab*,
both vnder the fift ribbe, both
vnder a pretence of friendship.
There is no enmity so dange-
rous as that which comes mas-
ked

ked with loue; Open hostility
cals vs to our guard; but there
is no fence against a trusted tre-
cherie: wee neede not be bid-
den to auoid an enemy, but
who would runne away from
a friend? Thus spiritually deales
the world with our soules; it
kisses vs, and stabs vs at once;
If it did not embrace vs with
one hand, it could not murther
vs with the other; Onely God
deliuer vs from the danger of
our trust, and we shall be safe.

Ioab is gone, and leaues *Amasa*
wallowing in bloud; That spe-
ctacle cannot but stay all pas-
sengers; The death of great per-
sons drawes euer many eyes;
Each man sayes, *Is not this my*
Lord

Lord *Amasa*? Wherefore doe we goe to fight, whiles our Generall lyes in the dust? What a sad presage is this of our owne miscarriage? The wit of *Joabs* followers hath therefore soone both remoued *Amasa* out of the way, and couered him; not regarding so much the losse, as the eye-sore of Israel. Thus wicked Politicks care not so much for the commission of villany, as for the notice; Smothered euils are as not done; If oppressions, if murders, if treasons may be hid from view, the obdured heart of the offender complaines not of remorse.

Bloudy *Joab*, with what face,
with what heart canst thou pursue

we
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t so
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e; If
crea-
the
nder
face,
put-
fue

sue a traitor to thy King, whiles
 thy selfe art so foule a traytor to
 thy friend, to thy cozen-ger-
 man, and (in so vnseasonable a
 slaughter) to thy Soueraigne,
 whose cause thou professest to
 reuenge? If *Amasa* were now in
 an act of loyalty, iustly (on
 Gods part) payd for the arera-
 ges of his late rebellion, yet that
 it should be done by thy hand,
 then, and thus, it was flagiti-
 ously cruell; Yet, behold *Io-
 ab* runnes away securely with
 the fact, halting to plague that
 in another, whereof himselfe
 was no lesse guilty; So vast are
 the gorges of some consciences,
 that they can swallow the grea-
 test crimes, and finde no straine
 in the passage.

It

It is possible for a man to be faithful to some one person, and perfidious to all others; I doe not finde *Ioab* other then firme and loyall to *Dauid*, in the midst of all his priuate falshoods, whose iust quarrell he pursues against *Sheba*, through all the Tribes of Israel. None of all the strong Forts of reuolted Israel can hide the Rebelle from the zeale of his reuenge; The Citie of Abel lends harbour to that conspirator, whom all Israel would, and cannot protect; *Ioab* casts vp a Mount against it, and hauing inuironed it with a siege, begins to worke vpon the wall; and now, after long chase, is in hand to digge out that

that Vermin, which had earth'd
himself in this borough of Beth-
maachah. Had not the Citie
been strong and populous, *She-
ba* had not cast himselfe for suc-
cor within those wals; yet of all
the inhabitants, I see not any one
man moue for the preservation
of their whole body : Onely a
woman vndertakes to treat with
Ioab, for their safety : Those men
whose spirits were great enough
to maintaine a traytor against a
mighty King, scorne not to
giue way to the wisdom of a
matrone ; There is no reason
that Sex should disparage, where
the vertue and merit is no lesse
then masculine: Surely the soule
acknowledgeth no Sexe, neither

G

is

is varied according to the outward frame; How oft haue wee knowne female hearts in the breasts of Men, and contrarily manly powers in the weaker vessels. It is iniurious to measure the act by the person, and not rather to esteeme the person for the act.

Shee, with no lesse prudence then courage challengeth *Joab* for the violence of his assault; and daies to him that law which he could not be an Israelite, and disauow; the Law of the God of peace; whose charge it was, that when they should come neere to a Citie to fight against it, they should offer it peace; and if this tender must be made

to forrainers, how much more
to brethren? So as they must
inquire of Abel, ere they bat-
ter'd it; Warre is the extreme
act of vindicative iustice; nei-
ther doth God euer approue it
for any other then a desperate
remedy; and if it haue any o-
ther end then peace, it turnes
into publique murder. It is
therefore an inhumane crueltie
to shed bloud, where wee haue
not profered faire conditions of
peace: the refusall whereof is
iustly punished with the Sword
of reuenge.

Ioab was a man of bloud, yet
when the wise woman of *Abel*
charged him with going about
to destroy a mother in Israel;
to

and swallowing vp the inheritance of the Lord, with what vehemencie doth he deprecate that challenge, *God forbid, God forbid it me, that I should deuoure, or destroy it*; Although that citie with the rest had ingaged it selfe in *Shebaes* sedition, yet how zealously doth *Ioab* remove from himselfe the suspicion of an intended vastation? How fearfull shall their answer be, who vpon the quarrell of their owne ambition haue not spared to waste whole tribes of the Israel of God? It was not the fashion of *Dauids* Captaines to assault any citie ere they summoned it; here they did; There be some things that in the very fact

fact carrieth their owne conuiction; So did *Abel* in the entertaining, and abetting a knowne conspirator; *Ioab* challenges them for the offence, and requires no other satisfaction then the head of *Sheba*; This Matrone had not deserved the name of Wife, and faithfull in Israel, if she had not both apprehended the iustice of the condition, and commended it to her Citizens; whom she hath easily perswaded to spare their owne heads, in not sparing a Traitors; It had beene pittie those walls should haue stood if they had beene too hie to throw a Traitors head ouer.

Spiritually, the case is ours:

G 3

Euery

Euery mans brest is as a citie inclosed; Euery sinne is a traitor, that lurkes within those walls; God calls to vs for *Shebaes* head; neither hath he any quarrell to our person, but for our sinne: If we loue the head of our Traitor, aboue the life of our soule, we shall iustly perish in the vengeance: we cannot be more willing to part with our sin, then our mercifull God is to withdraw his iudgements.

Now is *Ioab* returned with successe, and hopes by *Shebaes* head to paie the price of *Amasaes* blood; *David* hates the murder, entertaines the man, defers the reuenge; *Ioab* had made himselfe so great, so necessarie, that

David

David may neither misse, nor punish him: *Politie* led the King to connive at that which his heart abhorred; I dare not commend that wisdome which holds the hands of Princes from doing iustice; Great men haue euer held it a point of worldly state, not alwaies to pay where they haue beene conscious to a debt of either fauour, or punishment; but to make Time their seruant for both; *Salomon* shall once defraie the arerages of his father; In the meane time *Ioab* commands and prospers; and *David* is faine to smile on that face, whercon he hath in his secret destination written the characters of Death.

*The Gibeonites
reuenged.*

IN the raigne of *David* was most troublesome towards the shutting vp; wherein both warre and famine conspire to afflict him; Almost fortie yeeres had he sate in the throne of Israel, with competence, if not abundance of all things; now at last are his people visited with a long dearth; we are not at first sensible of common euils; Three yeeres drought

drought and scarcitie are gone
ouer ere *Dauid* consults with
God; concerning the occasion
of the iudgement, now he found
it his time to seeke the face of
the Lord; The continuance of
an affliction sends vs to God,
and calls vpon vs to aske for a
reckoning; Whereas like men
strucken in their sleep, a sudden
blow cannot make vs to finde
our selues; but rather astonish-
eth, then teacheth vs.

Dauid was himselfe a Pro-
phet of God, yet had not the
Lord all this while acquainted
him with the grounds of his
proceedings against Israel; this
secret was hid from him, till he
consulted with the Vrim; Or-
dinarie

dinarie meanes shall reueale
 that to him, which no vision
 had discryed; And if God will
 haue Prophets to haue recourse
 vnto the Priests, for the notice
 of his will; how much more
 must the people? Even those
 that are the inwardest with God
 must haue use of the Ephod.
 Justly is it presupposed by
 David that there was neuer
 indigement from God, where
 hath not beene a prouocation
 from men; therefore when he
 fees the plagie, he inquires for
 the sinne. Neuer man smarted
 causelessly from the hand of di-
 uine iustice; Oh that when we
 suffer, we could aske what we
 haue done; and could guide
 our

our repentance to the root of
our evils. *2nd* That God whose counsells
are secret, euen where his acti-
ons are open, will not be close
to his Prophet, to his Priest:
without inquirie we shall know
nothing; vpon inquirie nos-
thing shall be concealed from
vs, that is fitter for vs to know.

Who can choose but wonder
at once both at *Dauids* slack-
nesse in consulting with God,
and Gods speed in answering so
slow a demand? He that so well
knew the way to Gods Oracle,
suffers Israel to be three yeeres
pinched with famine, ere he
askes why they suffer; Euen the
best hearts may be ouertaken
with

with dulnesse in holy duties;
But oh the maruellous mercy of
our God, that takes not the ad-
uantage of our weaknesse; *Da-
uids* question is not more slow,
then his answer is speedie, *It is
for Saul, and for his bloudie house,
because he slew the Gibeonites.* Israel
was full of finnes, besides those
of *Sauls* house; *Sauls* house was
full of finnes besides those of
bloud; Much bloud was shed
by them besides that of the Gi-
beonites; yet the iustice of God
singles out this one sinne of vi-
olence offered to the Gibeonites
(contrary to the league made
by *Ioshua*, some foure hundred
yeeres before) for the occasion
of this late vengeance. Where
the

the causes of offence are infinite, it is iust with God to pitch vpon some; it is mercifull not to punish for all: Welneere fortie yeeres are past betwixt the commission of the sinne, and the reckoning for it. It is a vaine hope that is raised from the delay of iudgement; No time can be any preiudice to the ancient of daies; When we haue forgotten our sinnes, when the world hath forgotten vs, he sues vs afresh for our arerages. The slaughter of the Gibeonites was the sinne not of the present, but rather the former generation; and now posteritie paies for their forefathers; Euen we men hold it not vniust to

to sue the haire and executor
of our debtors. Eternall pay-
ments God vses only to require
of the person, temporarie of-
times of succession.

As Saul was higher by the
head and shoulders then the rest
of Israel, both in stature and
dignitie, so were his sinnes
more conspicuous then those
of the vulgar. The eminence of
the person makes the offence
more remarkable to the eyes
both of God and men.

Neither Saul nor Israel were
faultlesse in other kindes; yet
God fixes the eye of his reuenge
vpon the massacre of the Gibe-
onites. Every sin hath a tongue,
but that of bloud, ouercries
and

and drownes the rest. He who is mercy it selfe abhorres crueltie in his creature aboue all other inordinatenesse; That holy soule which was heauie pressed with the weight of an hainous adulterie, yet cries out, *Deluer me from bloud, O God, the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.*

If God would take account of bloud, he might haue entred the action vpon the bloud of *Vriab* spilt by *Dauid*; or (if he would rather insist in *Sauls* house) vpon the bloud of *Abimelech*, the Priest; and fourescore and fise persons that did weare a linnen Ephod; but it pleased the wisdom and iustice of the Almighty

Almightierather to call for the
bloud of the Gibeonites,
though drudges of Israel, and a
remnant of Amorites; Why
this? There was a periurie at-
tending vpon this slaughter; It
was an ancient oath, wherein
the Princes of the Congregati-
on had bound themselues (vp-
on *Iosuaes* league) to the Gibeo-
nites, that they would suffer
them to liue; an oath extorted
by fraud, but solemne, by no
lesse name, then the Lord God
of Israel; *Saul* will now thus
late either not acknowledge it,
or not keepe it; out of his zeale
therefore to the children of Is-
rael, and Iudah, he roots out
some of the Gibeonites, whe-
ther

ther in a zeale of reuenge of their first imposture, or in a zeale of enlarging the possessions of Israel, or in a zeale of executing Gods charge vpon the brood of Canaanites, he that spared *Agag* whom he should haue smitten, smites the Gibeonites whom he should haue spared: Zeale and good intention is no excuse, much lesse a warrant for euill; God holds it an hie indignitie that his name should be sworne by, and violated. Length of time cannot dispense with our oathes, with our vowes; The vowes and oathes of others may binde vs, how much more our owne?

There was a famine in Israel;

H

a

a naturall man would haue ascribed it vnto the drought; and that drought perhaps to some constellations; *David* knowes to looke higher; and sees a diuine hand scourging Israel for some great offence; and ouerruling those second causes to his most iust executions. Euen the most quick-sighted worldling is pore-blinde to spirituall objects; and the weakest eyes of the regenerate pierce the Heauens, and espy God in all earthly occurrences.

So well was *David* acquainted with Gods proceedings, that hee knew the remouall of the iudgement must begin at the satisfaction of the wronged;

At

At once therefore doth he pray vnto God, and treat with the Gibeonites; *What shall I doe for you, and wherewith shall I make the attonement, that I may blesse the inheritance of the Lord?* In vaine should *Dauid* (though a Prophet) blesse Israel, if the Gibeonites did not blesse them: Iniuries done vs on earth giue vs power in heauen; The oppressor is in no mans mercy but his whom he hath trampled vpon.

Little did the Gibeonites thinke that God had so taken to heart their wrongs, that for their sakes all Israel should suffer. Euen when we thinke not of it, is the righteous Iudge auenging our vnrighteous vexa-

tions ; Our hard measures cannot be hid from him, his returns are hid from vs ; It is sufficient for vs, that God can be no more neglective, then ignorant of our sufferings. It is now in the power of these despised Hiuites to make their own termes with Israel ; Neither Siluer, nor Gold will sauiour with them towards their satisfaction ; Nothing can expiate the blood of their fathers, but the blood of seauen sonnes of their deceased persecutor ; Here was no other then a iust retaliation, Saul had punished in them the offence of their predecessours, they will now reuenge Sauls sinne in his children. The measure we mete

vnto

vnto others, is with much equi-
tie re-measured vnto our selues.
Euery death would not content
them, of *Sauls* sonnes, but a cur-
sed and ignominious, hanging
on the Tree; Neither would that
death content them, vnlesse
their owne hands might be the
executioners; Neither would
any place serue for the executi-
on but Gibeah, the Court of
Saul; neither would they doe a-
ny of this for the wreaking of
their owne fury, but for the ap-
peasing of Gods wrath, *We will*
hang them vp vnto the Lord in Gi-
beah of Saul.

David might not refuse the
condition: Hee must deliuer,
they must execute: Hee chooses

out seven of the sonnes, and grand-children of *Saul*; That House had raysed long an vniust persecution against *Dauid*; now God payes it vpon anothers score. *Dauids* loue and oath to *Jonathan*, preserues lame *Mephibosheth*; How much more shall the Father of all mercies doe good vnto the children of the faithfull, for the couenant made with their Parents?

The five sonnes of *Adriel* the *Meholathite*, *Dauids* ancient riual in his first loue, which were borne to him by *Merab*, *Sauls* Daughter, and brought vp by her barren sister *Michol*, the wife of *Dauid*, are yeelded vp to death; *Merab* was after a promise

mise of marriage to *David*, vniustly giuen away by *Saul*, to *Adriel*; *Michol* seemes to abet the match in breeding the children; now in one act (not of *Dauids* seeking) the wrong is thus late auenged vpon *Saul*, *Adriel*, *Merab*, *Michol*, the children: It is a dangerous matter to offer iniury to any of Gods faithful ones; If their meeknesse haue easily remitted it, their God will not passe it ouer without a seuereretribution.

These fiue, together with two sonnes of *Rizpah*, *Sauls* concubine, are hanged vp at once before the Lord; yea and before the eies of the World; No place but an Hill will serue for this

execution; The acts of iustice as they are intended for example, so they should be done in that eminent fashion that may make them both most instructive, and most terrifying; Unwarrantable courses of private reuenge seeke to hide their heads in secrecie; The beautifull face of iustice both affects the light, and becomes it.

It was the generall charge of Gods Law that no corps should remaine all night vpon the gibbet; The Almighty hath power to dispense with his owne command; so doubtlesse hee did in this extraordinary case; these carcasses did not defile, but expiate. Sorrowfull Ri-

pah spreads her a Tent of Sackcloth vpon the rocke, for a sad attendance vpon those sons of her wombe; Death might be-reaue her of them, not them of her loue; This spectacle was not more grieuous to her, then pleasing to God, and happy to Israel; Now the clouds drop fatnesse, and the earth runs forth into plenty. The Gibeonites are satisfied, God reconciled, Israel relieued.


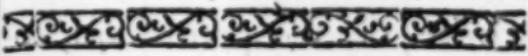
How blessed a thing it is for any Nation that iustice is vnpartially executed euen vpon the mighty. A few drops of bloud haue procured large showres from Heauen. A few carcasses are a rich compost to the

the earth ; The drought and
dearth remoue away with the
breath of those pledges of the
offender ; Iudgements cannot
tyrannize where iustice raignes:
as contrarily , there can be
no peace where bloud
cries vnheard , vn-
regarded.

The



*The Numbring of
the people.*



S R A E L was growne
wanton and muti-
nous; God pulls them
downe first by the sword, then
by famine, now by pestilence;
Oh the wondrous, and yet iust
waies of the Almightye! Because
Israel hath sinned, therefore *Da-
uid* shall sinne that Israel may be
punished; Because God is an-
grie with Israel, therefore
David shall anger him more,
and strike himselfe in Israel,
and

and Israel through himselfe.

The spirit of God else-where ascribes this motion to Satan, which here it attributes to God; Both had their hand in the worke; God by permission, Satan by suggestion; God as a Iudge, Satan as an enemy: God as in a iust punishment for sin, Satan as in an act of sinne; God in a wise ordination of it to good; Satan in a malicious intent of confusion; Thus at once God moued, and Satan moued; Neither is it any excuse to Satan or *David*, that God moued; neither is it any blemish to God, that Satan moued; The rulers sinne is a punishment to a wicked people: though they had many

many finnes of their owne,
whercon God might haue
grounded a iudgement, yet as
before he had punisht them
with dearth for *Sauls* sinne, so
now he will not punish them
with plague, but for *Dauids* sin;
If God were not angrie with a
people, he would not giue vp
their gouernours to such euills
as whereby he is prouoked to
vengeance; and if their gouer-
nours be thus giuen vp, the peo-
ple cannot be safe; The body
drownes not whiles the head is
aboue the water; when that
once sinkes, death is neere; hys-
tly therefore are we charged to
make praies and supplications,
as for all, so especially for those
that

that are in eminent authoritie; when we pray for our selues, we pray not alwaies for them, but we cannot pray for them, and not pray for our selues; the publique weale is not comprised in the priuate, but the priuate in the publique.

What then was *Dauids* sinne? He will needs haue Israel and Iudah numbred: Surely there is no malignitie in numbers; Neither is it vnfit for a Prince to know his owne strength; this is not the first time that Israel hath gone vnder a reckoning. The act offends not, but the mis-affection; The same thing had beene commendably done out of a Princely prouidence, which

which now through the curiositie, pride, mis-confidence of the doer proues hainously vicious; Those actions which are in themselves indifferent, receiue either their life, or their bane from the intentions of the agent. *Moses* numbred the people with thanks; *David* with displeasure: Those sins which carrie the smoothest forheads, and haue the most honest appearances, may more prouoke the wrath of God, then those which beare the most abomination in their faces. How many thousand wickednesses passed through the hands of Israel, which we men would rather haue branded out for a iudgment,

ment, then this of *Dauids*? The righteous Iudge of the world censures finnes, not by their ill looks, but by their foule hearts.

Who can but wonder to see *Ioab* the Saint, and *Dauid* the trespasser? No Prophet could speake better then that man of bloud; *The Lord thy God increase the people an hundred fold more then they be, and that the eies of my Lord the King may see it; But why doth my Lord the King desire this thing?* There is no man so lewd as not to be sometimes in good moods, as not to dislike some euill; contrarily no man on earth can be so holy, as not sometimes to ouerlash; It were pittie that either *Ioab* or *Dauid* should be tried by

by euery act; How commonly
haue we seene those men ready
to giue good aduice to others
for the auoiding of some sinnes;
who in more grosse outrages
haue not had grace to counsell
their owne hearts? The same
man that had deserued death
from *Dauid* for his trecherous
cruelty, dissuades *Dauid* from an
act that carried but a suspicion
of euill; It is not so much to be
regarded who it is that admo-
nisseth vs, as what he brings;
Good counsell is neuer the
worse for the foule carriage;
There are some dishes that we
may eate euen from flutish
hands.

The purpose of sinne in a

I faith-

faithfull man is odious, much more the resolution: Notwithstanding *Ioabs* discreet admonition *Dauid* will hold on his course; and will know the number of the people, only that he may know it; *Ioab* and the Captaines addresse themselves to the worke: In things which are not in themselves euill, it is not for subiects to dispute but to obey; That which authoritie may sinne in commanding, is done of the inferiour, not with safetie only, but with praise. Nine moneths and twentie daies is this generall muster in hand; at last the number is brought in; Israel is found eight hundred thousand strong, *Iudah*

dah five hundred thousand; the ordinarie companies which serued by course for the roiall gard (foure and twentie thousand each moneth) needed not be reckoned; the addition of them with their seuerall Captaines raises the summe of Israel to the rate of eleuen hundred thousand. A power able to pusse vp a carnall heart; but how can an heart that is more then flesh trust to an arme of flesh? Oh holy *Dauid*, whither hath a glorious vanitie transported thee? Thou which once didst sing so sweetly, *Put not your trust in Princes, nor in the sonne of man, for there is no helpe in him. His breath departeth, and he returneth to*

his earth, then his thoughts perish;
Blessed is he that hath the God of Ia-
cob for his helpe, whose hope is in the
Lord his God; How canst thou
now stoop to so vnsafe and
vnworthy a confidence?

As some stomackfull horse
that will not be stopp'd in his ca-
reer with the sharpest bit, but
runs on heddily till he come to
some wall, or ditch, and then
stands still and trembles, so did
David; All the dissuasions of
Iaob could not restraine him
from his intended course; al-
most ten moneths doth he run
on impetuously, in a way of his
owne, rough and dangerous, at
last his heart smites him; the
conference of his offence, and the

the feare of iudgment haue
fetcht him vpon his knees, O
Lord I haue sinned exceedingly in
that I haue done; therefore now,
Lord, I beseech thee take away the
trespasse of thy seruant, for I haue
done very foolishly. It is possible
for a sinne not to baite only,
but to sojourne in the holiest
soule; but though it sojourne
there as a stranger, it shall not
dwell there as an owner. The
renewed heart after some ro-
uings of error will once (ere
ouer-long) returne home to
it selfe, and fall out with that ill
guide, wherewith it was misled,
and with it selfe for being mis-
led; and now it is resolved into
teares, and breathes forth no-
thing

thing but sighes, and confessions, and deprecations.

Heere needed no *Nathan* by a parabolicall circumlocution to fetch in *Dauid* to a sight, and acknowledgement of his sin; The heart of the penitent supplied the Prophet; no others tongue could smite him so deep as his owne thoughts; But though his reines chastisd him in the night, yet his Secr scourges him in the morning, *Thus saith the Lord, I offer thee three things, choose thee which of them I shall doe vnto thee.* But what shall we say to this? When vpon the Prophets reproofe for an adulterie cloked with murder, *Dauid* did but say, *I haue sinned*, it was presently

presently returned, *God hath put away thy sinne*; neither did any smart follow, but the death of a mis-begotten infant; and now when he voluntarily reprov'd himselfe for but a needlesse murder, and sought for pardon vnbidden with great humiliation, God sends him three terrible scourges, famine, sword, or pestilence; that he may choose with which of them he had rather to bleed; he shall have the fauour of an election, not of a remission. God is more angered with a spirituall, and immediate affront offred to his Maiestie, in our pride, and false confidence in earthly things, then with a fleshly crime

I 4 though

though hainously seconded:

It was an hard and wofull choice; of three yeeres famine added to the three fore-past; or of three moneths flight from the sword of an enemy, or three daies pestilence; The Almighty that had fore-determined his iudgement, referres it to *Dauids* will as fully, as if it were utterly vndetermined; God hath resolved, yet *David* may choose; That infinite wisdom hath foreseene the very will of his creature; which whiles it freely inclines it selfe to what it had rather, vnwittingly wills that which was fore-appointed in heauen.

We doe well belecue thee, ô
David,

David, that thou wert in a wonderfull Itraite; this very libertie is no other then fetters; Thou needst not haue famine, thou needst not haue the sword, thou needst not haue pestilence; one of them thou must haue; There is miserie in all, there is miserie in any; thou and thy people can die but once; and once they must die; either by famine, warre, or pestilence. Oh God, how vainely doe we hope to passe ouer our sinnes with impunitie, when all the fauour that *David* and *Israel* can receiue is to choose their bane? Yet behold, neither sinnes, nor threats, nor feares can bereaue a true penitent of his faith,

faith, *Let vs fall now into the hands of the Lord, for his mercies are great.* There can be no euill of punishment wherein God hath not an hand; there could be no famine, no sword without him; but some euils are more immediate from a diuine stroke; such was that plague into which *Dauid* is vnwillingly willing to fall, He had his choyce of dayes, moneths, yeares in the same number; and though the shortnesse of time prefixed to the threatened pestilence might seeme to offer some aduantage for the leading of his election, yet God meant (and *Dauid* knew it) herein to proportion the difference of time to the violence of

of the plague; neither should any fewer perish by so few daies pestilence, then by so many yeares famine: The wealtheiest might auoyd the dearth, the swiftest might run away from the Sword; no man could promise himselfe safetie from that pestilence; In likelihood Gods Angell would rather strike the most guiltie; How euer therefore *Dauid* might well looke to be inwrapped in the common destruction, yet he rather chooses to fall into that mercy which he had abused, and to suffer from that iustice which he had prouoked; *Let vs now fall into the hands of the Lord.*

Humble confessions, and deuout

uour penance cannot alwaies auert temporall iudgements ; Gods Angell is abroad , and within that short compasse of time sweepes away seuentie thousand Israelites ; *Dauid* was proud of the number of his subiects, now they are abated ; that he may see cause of humiliation in the matter of his glory ; In what we haue offended , wee commonly smart ; These thousands of Israel were not so innocent, that they should onely perish for *Dauids* sinne ; Their sins were the motiues both of this sinne, and punishment ; besides the respect of *Dauids* offence, they die for themselves.

It was no ordinary pestilence
that

that was thus suddenly and vniuersally mortall ; Common eyes saw the botch, and the markes, saw not the Angell ; *Dauids* clearer sight hath espyed him (after that killing peragration through the Tribes of Israel) shaking his sword ouer Ierusalem, and houering ouer Mount Sion ; and now he who doubtlesse had spent those three dismall daies in the saddest contrition, humbly casts himselfe downe at the feete of the auenger, and layes himselfe ready for the fatall stroke of iustice ; It was more terror that God intended in the visible shape of his Angell, and deeper humiliation ; and what hee meant,

meant, hee wrought ; Neuer Soule could be more dejected, more anguished with the sense of a iudgement ; in the bitterness whereof hee cryes out, *Behold I haue sinned, yea I haue done wickedly ; But these Sheepe what haue they done ? Let thine hand, I pray thee, be against me, and against my fathers house.* The better any man is, the more sensible hee is of his owne wretchednesse ; Many of those Sheepe were Wolves to *Dauid* ; What had they done ? They had done that which was the occasion of *Dauids* sinne, and the cause of their owne punishment ; But that gracious penitent knew his owne sinne, he knew not theirs ; and therefore

can

can say, *I haue sinned, What haue they done?* It is safe accusing, where we may be boldest, and are best acquainted, our selues.

Oh the admirable charitie of *Dauid*, that would haue ingrossed the plague to himselfe, and his house, from the rest of *Israel*; and sues to interpose himselfe betwixt his people and the vengeance; Hee that had put himselfe vpon the pawes of the Beare, and Lion, for the rescue of his Sheepe, will now cast himselfe vpon the sword of the Angell, for the preservation of *Israel*; There was hope in those conflicts; in this yeeldance there could be nothing but death; Thus didst thou, O sonne of *Dauid*,

David, the true and great Shepherd of thy Church, offer thy selfe to death for them who had their hands in thy bloud; who both procured thy death, and deserued their owne. Here hee offered himselfe that had sinned, for those whom hee professeth to haue not done euill; thou that didst no sinne, vouchsafedst to offer thy selfe for vs, that were all sinne; He offered and escaped, thou offeredst, and diedst; and by thy death wee liue; and are freed from euerslasting destruction.

But, O Father of all mercies, how little pleasure doest thou take in the bloud of sinners: it was thine owne pittie that inhibited

hibited the destroyer ; Ere Dauid could see the Angell , thou hadst restrayned him ; *It is sufficient, hold now thine hand* ; If thy compassion did not both withhold and abridge thy iudgements, what place were there for vs out of hell ?

How easie and iust had it been for God to haue made the shutting vp of that third euening red with bloud? His goodnesse repents of the slaughter ; and cals for that Sacrifice wherewith he will be appeased ; An Altar must bee built in the threshing-floore of *Araunab* the Iebusite ; Lo, in that very Hill where the Angel held the sword of *Abraham* from killing his

K Sonne,

Sonne, doth God now hold the Sword of the Angell from killing his people ; Vpon this very ground shall the Temple, after, stand ; heere shall be the holy Altar , which shall send vp the acceptable oblations of Gods people in succeeding generations.

O God, what was the threshing-floore of a Iebusite to thee about all other soyles ? What vertue, what merit was in this earth ? As in places, so in persons, it is not to be heeded what they are , but what thou wilt ; That is worthiest which thou pleasest to accept.

Rich and bountifull *Araunab* is ready to meete *Dauid* in so holy

holy a motion ; and munificently offers his Sion for the place, his Oxen for the Sacrifice, his Carts and Ploughes, and other Vtenfils of his Husbandry for the wood ; Two franke hearts are well met ; *Dauid* would buy, *Araunah* would giue ; The Iebusite would not tell, *Dauid* will not take : Since it was for God, and to *Dauid*, *Araunah* is loth to bargain : Since it was for God, *Dauid* wisheth to pay deare, *I will not offer burnt Offering to the Lord my God, of that which doth cost mee nothing* ; Heroicall spirits doe well become eminent persons ; Hee that knew it was better to giue then receiue,

K 2 would

would not receiue but giue;
 There can be no deuotion in a
 niggardly heart; As vnto dain-
 ty palates, so to the godly soule,
 that tastes sweetest that costs
 most; Nothing is deare enough
 for the Creator of all things. It
 is an heartlesse piety of those
 base-minded Christians, that
 care onely to serue God
 good cheape.

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Contem-

Contemplations.

THE
SEVENTEENTH
BOOKE.

Adonijah defeated.

Dauids end and Salomons beginning.

The execution of Ioab and Shimei.

Salomons choice, with his iudgement upon the two Harlots.

The Temple.

Salomon with the Queene of Sheba.

Salomons Defection.

(Inscribed)

SEVENTH
BOOK



THE
MUSEUM
OF
NATURAL
HISTORY
AND
MINERALOGY
AND
ANTHROPOLOGY
AND
ETHNOGRAPHY
AND
PALEONTOLOGY
AND
ARCHAEOLOGY
AND
HISTORICAL
GEOGRAPHY
AND
HISTORICAL
LITERATURE
AND
HISTORICAL
SCIENCE
AND
HISTORICAL
ARTS
AND
HISTORICAL
CRAFTS
AND
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INDUSTRIES
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COMMERCE
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POLITICS
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LAW
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ECONOMICS
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SOCIOLOGY
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PHILOSOPHY
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HISTORICAL
RELIGION
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HISTORICAL
CULTURE
AND
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LANGUAGE
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RELIGION
AND
HISTORICAL
CULTURE
AND
HISTORICAL
LANGUAGE



TO
MY WORTHILY
MUCH HONOURED
FRIEND S^r HENRY MILDMAI
Knight, Master of the Jewell-
house; all grace and
peace.



I R,

Besides all priuate
obligations, your
very name chal-
lengeth from me
all due seruices
of loue, and ho-
nour; If I haue receiued mercy to
beare any fruit, next vnder heauen,

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THE EPISTLE

I may thanke the stocke wherein I was ympled; which was set by no other then the happie hand of your right Honorable Grandfather; How haue I so long forborne the publique Testimonie of my iust gratulations, and thankfull respects to so true an heire of his noble vertues. Pardon me that I pay this debt so late; and accept of this parcell of my well-meant labours; Wherein you shall see SALOMON both in his rising and setting; his rising hopefull and glorious, his declination fearefull; You shall see the proofes of his early graces; of mercie, in sparing ADONIAH, and ABIA-THAR; of iustice, in purishing that riuall of his, with IOAB, and SHIMEI; of wisdom, in his award betwixt the two harlots, and the administration of his Court, and state: of pietie, in building and hallowing the Temple; all dashed in his fall, repaired in his repentance. I haue no cause to misdoubt either the acceptation, or vse of these mine hie pitched thoughts; which, together with your selfe,

DEDICATORIE.

*selfe, and your worthy and vertuous
Lady, I humbly commend to the care and
blessing of the hiest; who am bound by
your worth and merits to be ever*

Your sincerely, and thankfully
deuoted in all obseruance,

IO: HALL.





Contemplations.

A D O N I J A H

Defeated.



AVID had not so carefully husbanded his yeeres, as to maintaine a vigorous age; he was therefore what through warres, what with sorrowes, what with sicknesse, decrepit betimes; By that time he was seuentie yeeres old, his naturall

naturall heate was so wasted, that his clothes could not warme him; how many haue we knowne of more strength, at more age? The holiest soule dwells not in an impregnable fort; If the reuenging Angell spared *Dauid*, yet age and Death will not spare him; Neither his new altar, nor his costly sacrifice can be of force against decay of nature; Nothing but death can preuent the weaknesses of age.

None can blame a people if when they haue a good King, they are desirous to hold him; *Dauids* seruants and subiects haue commended vnto his bed a faire young virgin; not for
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the heat of lust, but of life; that by this meanes they might make an outward supplie of fuel for that vitall fire which was well-neere extinguished with age.

As it is in the market, or the stage, so it is in our life; One goes in, another comes out; when *David* was withering, *Adonijah* was in his blossome; That sonne, as he was next to *Absalom* both in the beautie of his body, and the time of his birth, so, was he too like him in practise; He also taking aduantage of his fathers infirmitie, will be caruing himselfe of the kingdome of Israel; That he might no whit vary from his patterne, he gets him

him, also Charets and horsemen, and fittie men to run before him : These two, *Absalom* and *Adonijah* were the darlings of their father ; Their father had not displeased them from their childhood, therefore they both displeased him in his age ; Those children had need to be very gracious, that are not marred with pampering ; It is more then God owes vs, if we receiue comfort in those children whom we haue ouer-loued ; The indulgence of parents at last paies them home in crosses.

It is true that *Adonijah* was *Dauid's* eldest sonne now remaining, and therefore might seeme to challenge the iustest title to the

the Crowne; But the kingdome of Israel (in so late an erection) had not yet knowne the right of succession: God himselfe that had ordained the gouernment, was as yet the immediate elector; He fetcht *Saul* from among the stufte, and *Dauid* from the sheepfold; and had now appointed *Salomon* from the ferule, to the Scepter.

And if *Adonijah* (which is vnlike) had not knowne this, yet it had beene his part to haue taken his father with him in this claime of his succession; and not so to preuent a brother, that he should shoulder out a father; and not so violently to pre-occupate the throne, that he should
rather

rather be a rebell, then an heire.

As *Absalom*, so *Adonijah* wants not furtherers in this vsurpation, whether spirituall, or temporall; *Joab* the Generall, and *Abiathar* the Priest giue both counsell, and aid to so vnseasonable a challenge; These two had beene firme to *David* in all his troubles, in all insurrections; yet now finding him fastned to the bed of age, and death, they shew themselves thus slipperie in the loose; Outward happinesse and friendship are not knowne till our last act. In the impotencie of either our reuenge or recompence, it will easily appeare who loued vs for our selues, who for their owne ends.

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Had not *Adonijah* knowne that *Salomon* was designed to the kingdome both by God, and *Dauid*, he had neuer inuited all the rest of the Kings sonnes, his brethren, and left out *Salomon*; who was otherwise the most vnlikely to haue beene his riuall in this honour; all the rest were elder then he; and might therefore haue had more pretence for their competition: Doubtlesse the Court of Israel could not but know, that immediately vpon the birth of *Salomon*, God sent him by *Nathan* the Prophet, a name and message of loue; neither was it for nothing that God called him *Iedidiah*; and fore-promised him

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the honour of building an house to his Name; and (in returne of so glorious a seruice) the establishment of the throne of his kingdome ouer Israel for euer; Notwithstanding all which, *Adonijah* backed by the strength of a *Joab*, and the grauitie of an *Abiathar*, will vnderworke *Salomon*, and iustle into the not-yet-vacant seat of his father *Dauid*. Vaine men, whiles like proud and yet brittle clay, they will be knocking their sides against the solid, and eternall decree of God, break themselves in peeces.

I doe not finde that *Adonijah* sent any message of threats, or vnkindnesse to *Zadok* the Priest,
or

or *Nathan* the Prophet, or *Benaiab* the sonne of *Iehosada*, and the other worthies; only he invited them not to his feast with the Kings sonnes, and seruants; Sometimes a very omission is an affront, and a menace. They well knew that since they were not called as guests, they were counted as enemies; Ceremonies of curtesie, though they be in themselues sleight, and arbitrarie, yet the neglect of them in some cases may vndergoe a dangerous construction.

Nathan was the man by whom God had sent that errand of grace to *Dauid*, concerning *Salomon*, assuring him both to raigne, and prosper; yet now

when *Adonijahs* plot was thus on foot, he doth not sit still, and depend vpon the issue of Gods decree, but he bestirres him in the businesse, and consults with *Bathsheba* how at once to saue their liues, and to aduance *Salomon*, and defeate *Adonijah*; Gods pre-determination includes the meanes as well as the end; the same prouidence that had ordained a crowne to *Salomon*, a repulse to *Adonijah*, preservation to *Bathsheba* and *Nathan*, had fore-appointed the wise and industrious endeours of the Prophet to bring about his iust, and holy purposes; If we would not haue God wanting to vs, we must not be wanting

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ting to our selues : Euen when we know what God hath meant to vs, we may not be negligent.

The Prophets of God did not looke for reuelation in all their affaires, in some things they were left to the counsell of their owne hearts; the policie of *Nathan* was of vse as well as his prophecie: that alone hath turned the streame into the right channell; Nothing could be more wisely contriued then the sending in of *Bathsheba* to *Dauid*, with so seasonable and forceable an expostulation, and the seconding of hers with his owne.

Though lust were dead in

L 3 *Dauid,*

David, yet the respects of his old matrimoniall loue liued still; the very presence of *Bathsheba* pleaded strongly; but her speech more; the time was, when his affection offended in excesse towards her being then anothers; he cannot now neglect her being his owne; and if either his age, or the remorse of his old offence should haue set him off; yet she knew his oath was sure; *My Lord thou swarest by the Lord thy God vnto thine hand-maid, saying, Assuredly Salomon thy sonne shall raigne after me, and he shall sit vpon my throne;* His word had beene firme, but his oath was inuiolable; we are engaged if we haue promised, but if

we

we haue sworne, we are bound.

Neither heauen nor earth hath any gieuers for that man that can shake off the fetters of an oath; for he cares not for that God whom he dares inuoke to a fallhood; and he that cares not for God, will not care for man.

Ere *Bathsheba* can be ouer the threshold, *Nathan* (vpon compact) is knocking at the doore. Gods Prophet was neuer but welcome to the bed-chamber of King *David*; In a seeming strangenesse he falls vpon the same suit, vpon the same complaint with *Bathsheba*: Honest policies doe not mis-become the holiest Prophets; She might

seeme to speake as a woman, as a mother, out of passion; the word of a Prophet could not be misdoubted; He therefore that had formerly brought to *Dauid* that chiding and bloudy message concerning *Bathsheba*, comes now to *Dauid*, to sue for the life and honour of *Bathsheba*, and he that was sent from God (to *Dauid*) to bring the newes of a gracious promise of fauour vnto *Salomon*, comes now to challenge the execution of it from the hands of a father; and he whose place freed him from suspicion of a faction, complaines of the insolent demeanure and proclamation of *Adonijah*; What he began with

with an humble obeylance, shutting vp in a lowly and louing expostulation, *Is this thing done by my Lord the King, and thou hast not shewed thy seruant who should sit on the Throne of my Lord the King after him?* As *Nathan* was of Gods counsell vnto *Dauid*, so was he of *Dauids* Counsell both to God, and the State; As God therefore vpon all occasions told *Nathan* what he meant to doe with *Dauid*, so had *Dauid* went to tell *Nathan* what he meant to doe in his holy and most important ciuill affaires. There are cases wherein it is not vnfit for Gods Prophets to meddle with matters of State; It is no disparagement to religious

ous Princes to impart their counsels vnto them, who can requite them with the counsels of God.

That wood which a single yron could not riue, is soone splitted with a double wedge; The seasonable importunitie of *Bathsheba* and *Nathan*, thus seconding each other, hath so wrought vpon *Dauid*, that now his loue to *Adonijah* giues place to indignation, nature to an holy fidelitie; and now he renewes his ancient oath to *Bathsheba* with a passionate solemnitie; *As the Lord liueth, who hath redeemed my soule out of all aduersitie, euen as I sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon*
thy

thy sonne shall reigne after me, and
he shall sit vpon my throne in my
stead; so will I certainly doe this day;
In the decay of *Dauids* body I
finde not his intellectuall po-
wers any whit impaired; As one
therefore that from his bed
could with a perfect (if weake)
hand steere the gouernment of
Israel; he giues wise and full di-
rections for the inauguration of
Salomon; *Zadok* the Priest, and
Nathan the Prophet, and *Benaiah*
the Captaine receiue his graue
and Princely charge for the car-
riage of that so weightie a busi-
nesse. They are commanded to
take with them the royall gard,
to set *Salomon* vpon his fathers
Mule, to carry him downe in
state

state to *Gibon*, to anoint him with the holy oile of the *Tabernacle*, to sound the trumpets and proclaime him in the streets, to bring him backe with triumph and magnificence to the Court, and to set him in the royall Throne with all the due ceremonies of Coronation.

How pleasing was this command to them who in *Salomons* glorie saw their owne safetie? *Benaiah* applauds it, and not fearing a fathers enuie, in *Dauids* presence wilheth *Salomons* throne exalted aboue his; The people are rauished with the ioy of so hopefull a succession; and breake the earth, and fill the heauen with the noise of their

their Musicke and shoutings.

Salomons guests had now at last better cheere then *Adonijahs*; whose feast (as all wicked mens) ended in horror; No sooner are their bellies full of meat, then their eares are full of the sound of those trumpets, which at once proclaime *Salomons* triumph, and their confusion; Euer after the meale is ended comes the reckoning; God could as easily haue preuented this iollitie, as marred it; But he willingly suffers vaine men to please themselues for the time in the conceited successe of their owne proiects, that afterwards their disappointment may be so much more grieuous; No doubt,

doubt, at this feast there was many an health drunke to *Adonijah*, many a confident boast of their prospering designe, many a scorne of the despised faction of *Salomon*; and now for their last dish is serued vp astonishment, and fearefull expectation of a iust reuenge. *Jonathan*, the sonne of *Abiathar* the Priest, brings the newes of *Salomons* solemn and ioyfull enthronization; now all hearts are cold, all faces pale; and euery man hath but life enough to run away; How suddenly is this brauing troupe dispersed? *Adonijah* their new Prince flies to the hornes of the Altar, as distrusting all hopes of life, saue the Sanctitie of

of the place, and the mercie of his riuall.

So doth the wise and iust God befoole proud and insolent sinners in those secret plots, wherein they hope to vndermine the true sonne of *Dauid*, the Prince of peace; he suffers them to lay their heads together and to feast themselues in a iocund securitie, and promise of successe; at last, when they are at the height of their ioyes, and hopes, he confounds all their deuices, and laies them open to the scorne of the world, and to the anguish of their owne guiltie hearts.

Dauids

Dauids end, and Salomons beginning.

IT well became Salomon to begin his raigne in peace. *Adonijah* receiues pardon vpon his good behauiour, and finds the throne of *Salomon*, as safe as the Altar. *David* liues to see a wise sonne warme in his seat, and now hee that had yeelded to succession yeelds to nature. Many good counsels had *David* giuen his heire; now hee summes them vp in his end. Dying words

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are wont to be weightiest; The
Soule when it is entring into
glory breathes nothing but di-
uine. *I goe the way of all the earth;*
How well is that princely heart
content to subscribe to the con-
ditions of humane mortalitie;
as one that knew Soueraigntie
doth not reach to the affaires of
nature? Though a King, he nei-
ther expects, nor desires an im-
munity from dissolution; ma-
king not account to goe in a-
ny other then the common
tracke, to the vniuersall home
of mankinde, the house of age;
Whither should earth but to
earth? and why should wee
grudge to doe that, which all
doe? *Be thou strong therefore, and*

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shew

shew thy selfe a man; Euen when his spirit was going out, he puts spirit into his Sonne; Age puts life into youth, and the dying animates the vigorous. He had well found that strength was requisite to gouernment; that he had need to be no lesse then a man that should rule ouer men; If greatnesse should neuer receiue any opposition, yet those worlds of cares, and businesse that attend the chayre of State, are able to ouer-lay any meane powers; A weake man may obey, none but the strong can gouerne. Gracelesse courage were but the whet-stone of tyranny; *Take heed therefore to the charge of the Lord thy God, to walke*

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in his wayes, and to keepe his Statutes. The best legacy that *Dauid* bequeathes to his heire, is the care of piety; himselfe had found the sweetnesse of a good conscience, and now hee commends it to his successor. If there be any thing that in our desires of the prosperous condition of our children, takes place of goodnesse, our hearts are not vpright. Here was the father a King, charging the King his sonne to keepe the Statutes of the King of Kings; as one that knew greatnesse could neither exempt from obedience, nor priuiledge sinne; as one that knew the least deuiation in the greatest and

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hiest Orbe, is both most sensible, and most dangerous: Neither would he haue his sonne to looke for any prosperity, saue onely from well-doing; That happinesse is built vpon sands or Ice, which is raised vpon any foundation besides vertue. If *Salomon* were wise, *David* was good; and if old *Salomon* had well remembred the counsell of old *David*, hee had not so foulely mis-carried.

After the precepts of pietie, follow those of iustice; distributing in a due recompence, as reuenge to *Ioab* and *Shimei*, so fauour to the house of *Barzilai*. The bloudinesse of *Ioab* had lien long vpon *Dauids* heart; the
hideous

hideous noyle of those treacherous murders, as it had pierced heauen, so it still filled the eares of *Dauid*; He could abhorre that villanie, though hee could not reuenge it; What hee cannot pay, he will owe, and approue himselfe at last a faithfull debtor: Now he will defray it by the hand of *Salomon*. The slaughter was of *Abner*, and *Amasa*, *Dauid* appropriates it; *Thou knowest what Ioab did to mee*: The Soueraigne is smitten in the Subiect; Neither is it other then iust, that the arraignment of meane malefactors runnes in the stile of wrong to the Kings Crowne and dignitie: How much more doest thou, O sonne of *Dauid*,

take to thy selfe those insolencies which are done to thy poorest subiects, seruants, sonnes, members here vpon earth? No *Saul* can touch a Christian here below, but thou feelest it in heauen, and complainest.

But, what shall we thinke of this? *Dauid* was a man of war, *Salomon* a King of peace; yet *Dauid* referres this reuenge to *Salomon*; How iust it was that he who shed the bloud of warre in peace, and put the bloud of war vpon his girdle that was about his loynes, should haue his bloud shed in peace, by a Prince of peace; Peace is fittest to rectifie the out-rages of Warre; Or whether is not this done in

type

type of that diuine administration, wherein thou, O Father of heauen, hast committed all iudgement vnto thine eternall sonne? Thou who couldst immediately either plague, or absolve sinners, wilt doe neither but by the hand of a Mediator.

Salomon learned betimes what his ripenesse taught afterwards, *Take away the wicked from the King, and his Throne shall be established in righteousness*; Cruell *Ioab*, and malicious *Shimei*, must be therefore vpon the first opportunity remoued; The one lay open to present iustice, for abetting the conspiracy of *Adonijah*; neither needes the helpe of time for a new aduantage; The other went

under the protection of an oath from *David*, and therefore must be fetcht in vpon a new challenge. The hoare head of both must be brought to the graue with bloud; else *Dauids* head could not be brought to his graue in peace; Due punishment of malefactors is the debt of authoritie; If that holy King haue run into arerages; yet as one that hates and feares to breake the banke, he giues order to his pay-master; It shall be defraide, if not by him, yet for him.

Generous natures cannot be vnthankfull: *Barzillai* had shewed *David* some kindnesse in his extremitie; and now the
good

good man will haue posteritie to inherit the thanks. How much more bountifull is the Father of mercies, in the remuneration of our poore vnworthy seruices? Euen successions of generations shall fare the better for one good parent.

The dying words and thoughts of the man after Gods owne heart did not confine themselves to the Airates of these particular charges, but enlarged themselves to the care of Gods publique seruice; As good men are best at last, *Dauid* did neuer so busily, and carefully marshall the affaires of God, as when he was fixed to the bed of his age and death. Then did he
lode

lode his sonne *Salomon* with the charge of building the house of God; then did he lay before the eyes of his sonne the modell and patterne of that whole sacred worke whereof if *Salomon* beare the name, yet *Dauid* no lesse merits it: He now giues the platforme of the Courts, and buildings; He giues the gold and siluer for that holy vse; an hundred thousand talents of Gold, a thousand thousand talents of Siluer; besides brasse and yron passing weight; He weighes out those precious mettalls for their seuerall designements; Euery future vessell is laid out already in his poise, if not in his forme; He excites the Princes of Israel

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to their assistance, in so high a worke; He takes notice of their bountifull offerings; He numbers vp the Leuites for the publique seruice, and sets them their tasks. He appoints the Singers, and other Musicians to their stations; the Porters to the Gates that should be; And now when he hath set all things in a desired order, and forwardnesse, he shuts vp with a zealous blessing of his *Salomon*, and his people, and sleepest with his fathers. Oh blessed soule, how quiet a possession hast thou now taken (after so many tumults) of a better Crowne! Thou that hast prepared all things for the house of thy God, how happily art thou
now

now welcomed to that house of his, not made with hands, eternall in the heauens! Who now shall enuie vnto good Princes the honour of ouerseeing the businesses of God, and his Church; when *David* was thus punctuall in these diuine prouisions? What feare can be of vsurpation where they haue so glorious a precedent?

Now is *Salomon* the second time crowned King of Israel; and now in his owne right (as formerly in his fathers) sits peaceably vpon the Throne of the Lord; His awe and power come on faster then his yeeres, Enuie and ambition where it is once kindled, may sooner be
hid

hid in the ashes, then quite put out; *Adonyjah* yet hangs after his old hopes; He remembers how sweet he found the name of a King; and now hath laid a new plot for the setting vp of his crackt title; He would make the bed a step to the throne; His old complices are sure enough; His part would gather much strength, if he might inioy *Abishag* the relict of his father, to wife; If it were not the Iewish fashion (as is pretended) that a Kings widow should mary none but a King; yet certainly the power both of the alliance, and friendship of a Queene must needs not a little aduance his purpose; The craftie riual dare

dare not either moue the suit to *Salomon*, or effect the mariage without him; but would cunningly vnderminethe sonne by the suit of that mother, whose suit had vndermined him. The weaker vessells are commonly vsed in the most dangerous suggestions of euill.

Bathsheba was so wise a woman that some of her counsels are canonized for diuine, yet she saw not the depth of this drift of *Adonijah*; therefore she both entertaines the suit, and moues it: But what euer were the intent of the suitor, could she choose but see the vnlawfulnessse of so incestuous a match? It is not long since she saw her late

late husband *David* abominating the bed of those his Concubines, that had beene touched by his sonne *Absalom*; and can she hold it lawfull that his son *Adonijah* should climbe vp to the bed of his fathers wife? Sometimes euen the best eies are dimme, and discerne not those things which are obuious to weaker sights: Or whether did not *Bathsheba* well see the foulness of the suit, and yet in compassion of *Adonijahs* late repulse (wherein she was the chiefe agent) and in a desire to make him amends for the losse of the kingdome, she yeelds euen thus to gratifie him. It is an iniurious weaknesse to be drawne

drawne vpon any by-respects to
the furtherance of faultie suits;
of vnlawfull actions.

No sooner doth *Bathsheba*
come in place, then *Salomon* her
sonne rises from his chaire of
State and meets her and bowes
to her, and sets her on his right
hand; as not so remembring
himselfe to be a King, that he
should forget he was a sonne.
No outward dignitie can take
away the rights and obligati-
ons of nature; Had *Bathsheba*
beene as meane, as *Salomon* was
mightie, she had carried away
this honour from a gracious
sonne: Yet for all these due
complements, *Bathsheba* goes a-
way with a deniall; Reuerence
she

ſhe ſhall haue, ſhe ſhall not haue
a condeſcent.

In the acts of Magiſtracie, all
regards of naturall relations
muſt giue way; That which ſhe
propounded as a ſmall request,
is now, after a generall and con-
fuſed ingagement reiecteſt as
vnreaſonable. It were pittie we
ſhould be heard in all our ſuits.
Bathſheba makes a petition a-
gainſt her ſelfe, and knowes it
not; her ſafetie and life depends
vpon *Salomons* raigne, yet ſhe vn-
wittingly moues for the ad-
uancement of *Adonijah*.

Salomon was too dutifull to
checke his mother, and too wiſe
to yeeld to her: In vnfit ſuppli-
cations wee are moſt heard

N

when

when we are repelled. Thus doth our God many times answer our praier with mercifull denials, and most bleffeth vs in crossing our desires.

Wise *Salomon* doth not finde himfelfe perplexed with the scruple of his promise; he that had said *Aske on, for I will not say thee nay*, can now sweare, *God doe so to me, and more also, if Adonijah haue not spoken this word against his owne life*. His promise was according to his supposition; his supposition was of no other then of a suit, honest, reasonable; expedient; now he holds himfelfe free from that grant, wherein there was at once both sinne and danger.

No

No man can be intangled with generall words against his own iust and honest intentions.

The policies of wicked men befoole them at last; this intercession hath vndone *Adonijah*, and in stead of the Throne, hastens his graue: The sword of *Benaiah* puts an end to that dangerous riuallitie. *Ioab* and *Abiathar* still held Champerty with *Adonijah*; Their hand was both in his claime of the kingdome, and in the suit for *Abishag*; There are crimes wherein there are no accessories, such is this of treason. *Abiathar* may thanke his burden that he liues; Had he not borne the Arke of the Lord before *Dauid*, he had not now carried his

head vpon his shoulders; Had he not beene afflicted with *Dauid*, he had perished with *Adonijah*; now though he were, in his owne merit, a man of death, yet he shall suruiue his partners, *Get thee to Anathoth vnto thine owne fields*; The Priesthood of *Abiathar*, as it aggrauated his crime, so it shall presterue his life: Such honour haue good Princes giuen to the Ministers of the Sanctuarie, that their very coate hath beene defence enough against the sword of iustice; how much more should it be of prooffe against the contempt of base persons?

Besides his function, respect is had to his sufferings; *The sa-*
ther

ther and brethren of *Abiathar* were slaine for *Dauids* sake, therefore for *Dauids* sake *Abiathar* (though worthy of death) shall liue; He had beene now a dead man, if he had not beene formerly afflicted; Thus doth our good God deale with vs; by the rod he preuents the sword; and therefore will not condemne vs for our sinnes, because we haue suffered. If *Abiathar* doe not forfait his life, yet his office he shall; he must change Ierusalem for Anathoth, and the Priesthood for a retired priuacie. It was fourescore yeeres agoe since the sentence of iudgement was denounced against the house of *Eli*; now

doth it come to execution; This
 iust quarrell against *Abiathar*
 (the last of that line) shall make
 good the threatned iudgement;
 The wickednesse of *Elies* house
 was neither purged by sacrifice,
 nor obliterated by time : If God
 pay slowly, yet he paies sure;
 Delay of most certaine punish-
 ment is neither any hin-
 drance to his iustice,
 nor any comfort
 to our mi-
 series.

The
biathar
 fright
Gibeon

*The execution of Joab,
and Shimei.*

A *Biathar* shall liue though
he serue not ; It is in
the power of Princes to
remit. (at least) those punish-
ments which attend the breach
of humane Lawes; good reason
they should haue power to dis-
pence with the wrongs done
to their owne persons ; The
newes of *Adonijahs* death, and *A-*
biathars remouall cannot but af-
fright *Joab* ; who now runnes to
Gibeon, and takes sanctuary in
N 4 the

the Tabernacle of God ; all his hope of defence is in the hornes of the Altar ; Fond *Ioab* hadst thou formerly sought for counsell from the Tabernacle , thou hadst not now needed to seeke to it for refuge ; if thy deuotions had not beene wanting to that Altar , thou hadst not needed it for a shelter : It is the fashion of our foolish presumption to looke for protection , where we haue not cared to yeeld obedience.

Euen a *Ioab* clings fast to Gods Altar in his extremity ; which in his ruffe and welfare hee regarded not ; The worst men would be glad to make vse of Gods ordinances , for their aduantage ;

Neces

Necessitie will driue the most profane and lawlesse man to God; But what do those bloudie hands touching the holy Altar of God? Miserable *Ioab*, what helpe canst thou expect from that sacred pile? Those hornes that were besprinkled with the blood of beasts, abhorre to be touched by the blood of men; that Altar was for the expiation of sinne by blood; not for the protection of the sin of blood. If *Adonijah* fled thither and escaped, it is murder that pursues thee more then conspiracie; God hath no sanctuary for a wilfull Homicide.

Yet such respect doth *Benaiah* giue to that holy place, that his
Sword

Sword is vnwilling to touch him that touches the Altar: Those hornes shall put off death for the time; and giue protraction of the execution, though not preservation of life; How sweet is life euen to those who haue beene prodigall of the bloud of others? that *Ioab* shifts thus to hold it but some few houres? *Benaiah* returnes with *Ioabs* answer, in stead of his head; *Nay, but I will die here*; as not daring to vnsheath his Sword against a man sheltered in Gods Tabernacle, without a new commission. Yong *Salomon* is so well acquainted with the Law of God, in such a case, that he sticks not at the sentence: Hee knew that

that God had enacted, *If a man come presumptuously upon his neighbour, to slay him with guile, thou shalt take him from mine Altar, that hee may die:* He knew *Ioabs* murders had not beene more presumptuous, then guilefull, and therefore he sends *Benaiah* to take away the offender, both from God, and men, from the Altar, and the world.

No Subject had merited more then *Ioab*; When proclamation was made in Israel, that who euer should smite the Iebusites first, he should be the Chiefe and Captaine; *Ioab* was the man; When *Dauid* built some part of Ierusalem, *Ioab* built the rest; so as Ierusalem owes it selfe to *Ioab*,
both

both for recouery, and reparati-
on ; No man held so close to
David ; no man was more in-
tent to the weale of Israel, none
so succesfull in victories ; yet
now is he cald to reckon for
his old sinnes, and must repay
bloud to *Amasa*, and *Abner* : It is
not in the power of all our de-
serts to buy off one sinne, either
with God, or man : where life
is so deeply forfeited, it admits
of no redemption.

The honest simplicity of
those times knew not of any
infamy in the execution of iu-
stice. *Benaiah*, who was the
great Marshall vnder *Salomon*,
thinkes not his fingers defiled
with that fatall stroke. It is a
foolish

foolish nicenesse to put more shame in the doing of iustice, then in the violating of it.

In one act *Salomon* hath ap-
proued himselfe both a good
Magistrate, and a good sonne;
fulfilling at once the will of a
father, and the charge of God;
concluding vpon this iust exe-
cution, that, *vpon David, and vpon*
his seed, and vpon his house, and
vpon his Throne there shall be peace
for euer from the Lord; and infer-
ring, that without this there
could haue beene no peace.

Bloud is a restless sutor,
and will not leaue clamoring
for iudgement, till the mouth
be stopped with reuenge. In this
case fauour to the offender, is
cruelty

cruelty to the fauourer.

Now hath *Ioab* paid all his arerages by the sword of *Benaiah*; there is no suit against his corps; that hath the honor of a buriall fit for a Peere of Israel, for the neere cozen to the King. Death puts an end to all quarrels; *Salomon* strikes off the skore, when God is satisfied; The reuenge that suruiues death and will not be shut vp in the Coffin, is barbarous, and vnbe-seeming true Israelites.

Onely *Shimei* remaines vpon the file; his course is next, yet so, as that it shall be in his owne liberty to hasten his end; Vpon *Dauids* remission, *Shimei* dwels securely in Bahurim, a towne of

of the tribe of *Beniamin*; Doubt-
 lesse, when he saw so round iu-
 stice done vpon *Adonijah*, and
Ioab, his guiltie heart could not
 thinke *Salomons* message porten-
 ded ought but his execution;
 and now he cannot but be well
 pleased with so easie conditi-
 ons, of dwelling at Ierusalem,
 and not passing ouer the brooke
Kidron; What more delightfull
 place could he choose to liue in,
 then that citie, which was the
 glorie of the whole earth? What
 more pleasing bounds could he
 wish then the sweet bankes of
Kidron? Ierusalem could be no
 prison to him, whiles it was a
 Paradise to his betters; and if
 he had a desire to take fresh aire,
 he

he had the space of six furlongs to walke from the citie to the brooke; He could not complain to be so delectably confined; And besides, thrice every yeere he might be sure to see all his friends without stirring his foot.

Wise *Salomon* whiles he cared to seeme not too severe an exactor of that, which his father had remitted; prudently laies insensible twigs for so foule an offender; Besides the old grudge, no doubt *Salomon* saw cause to suspect the fidelitie of *Shimei*; as a man who was euer knowne to be hollow to the house of *Danid*; The obscuritie of a Countrie life would easily afford

afford him more safe oportunities of secret mischiefe; Many eyes shall watch him in the citie; he cannot looke out vnseene, he cannot whisper, vnheard: Vpon no other termes shall he inioy his life, which the least straying shall forfait.

Shimei feeles no paine in this restraint; How many Nobles of Israel doe that for pleasure, which he doth vpon command? Three yeeres hath he liued within compasse; limited both by *Salomons* charge and his owne oath; It was still in his power (notwithstanding *Dauids* Caueat) to haue laid downe his hoare-head in the graue, without bloud; The iust God

O

infatuates

infatuates those whom he
meanes to plague; Two of *Shi-*
meies seruants are fled to Gath;
and now he saddles his Asse and
is gone to fetch them backe;
Either (he thinkes) this word
of *Salomon* is forgotten, or in
the multitude of greater affaires,
not heeded; or this so small an
occurrence will not come to his
eare: Couetousnesse and pre-
sumption of impunitie are the
destruction of many a soule;
Shimei seekes his seruants, and
loses himselfe; How many are
there who crie out of this folly,
and yet imitate it; These earth-
ly things either are our seruants,
or should be; How commonly
doe we see men run out of the
bounds,

bounds, set by Gods law, to hunt after them, till their soules incur a fearefull iudgement?

Princes haue thousands of cies, and cares; If *Shimei* will for more secrecie saddle his owne Ass, and take (as is like) the benefit of night, for his passage; his iourney cannot be hid from *Salomon*; How warie had those men need to be which are obnoxious? Without delay is *Shimei* complained of, conuicted, charged with violation both of the oath of God, and the iniunction of *Salomon*; and that all these might appeare to be but an occasion of that punishment, whose cause was more remote, now is all that old venome laid

O 2 before

before him, which his malice had long since spit at Gods a-
nointed: *Thou knowst all the wickednesse, whereto thine heart is priuie, that thou didst to David my father.*

Had this old tallie beene striken off; yet could not *Shimei* haue pleaded ought for his life; For, had he said; Let not my Lord the King be thus mortally displeased for so small an offence: Who euer died for passing ouer Kidron? What man is the worse for my harmlesse iourney? It had soone beene returned, If the act be small, yet the circumstances are deadly; The commands of Soueraigne authoritie make the sleightest duties weightie; If the iourney be harmlesse,

harmlesse, yet not the disobedience; It is not for subiects to poyse the Princes charge in the scales of their weake constructions; but they must suppose it euer to be of such importance, as is pretended by the Commander. Besides the precept, here was a mutuall adiuration; *Shimei* swore not to goe; *Salomon* swore his death if he went; the one oath must be reuenged, the other must be kept: If *Shimei* were false in offending; *Salomon* will be iust in punishing. Now therefore, that which *Abishai* the sonne of *Zeruiah* wished to haue done in the greenenesse of the wound, and was repelled; after long festering *Benaiah* is

O 3 comman-

commanded to doe; The stones that *Shimei* threw at *David*, stricke not so deepe, as *Benaiahs* sword; The tongue that cursed the Lords anointed hath paid the head to boot. Vengeance against rebells may sleepe; it cannot die; A sure, if late, iudgement attends those that dare lift vp either their hand, or tongue against the sacred persons of Gods Vice-gerents. How much lesse will the God of heauen suffer vnreuenged the insolencies, and blasphemies against his owne diuine Maiestie? It is a fearefull word, he should not be iust, if he should hold these guiltlesse.

Salomons

*Salomons Choyce, with his
iudgement vpon the two harlots.*



After so many messages and proofes of grace, *Salomon* begins doubtfully, both for his match, and for his deuotion: If *Pharaohs* daughter were not a Profelyte, his early choice was (besides vnwarrantable) dangerous: The hie places not only stood, but were frequented, both by the people, and King; I doe not finde *Dauid* climbing

vp those mis-hallowed hills, in an affectation of the varietie of Altars ; *Salomon* doth so, and yet loues the Lord, and is loued of God againe : Such is the mercy of our God, that he will not suffer our well-meant weaknesses to bercaue vs of his fauours : he rather pitties, then plagues vs for the infirmities of vpright hearts.

Gibeon was well worthy to be the chiefe, yea the only hieplace ; There was the allowed Altar of God, there was the Tabernacle, though (as then) seuered from the Arke ; thither did young *Salomon* goe vp ; and, as desiring to begin his raigue with God, there he offers no lesse

lesse then a thousand sacrifices.

Salomon worships God by day; God appeares to *Salomon* by night; Well may we looke to enioy God, when we haue serued him; The night cannot but be happie whose day hath beene holy.

It was no vnusuall course with God to reueale himselfe vnto his seruants by dreames; So did he here to *Salomon*; who saw more with his eies shut, then euer they could see open, euen him that was inuisible: The good King had offered vnto God a thousand burnt-sacrifices, and now God offreth him his option, *Aske what I shall giue thee*: He whose the beasts are on

a thousand mountaines graciously accepts a small returne of his owne. It stands not with the munificence of a bountifull God to be indebted to his creature, we cannot giue him ought vnrecompensed; There is no way wherein we can be so liberrall to our selues, as by giuing to the possessor of all things. And art thou still, ô God, lesse free vnto vs thy meaner seruants vnder the Gospell? Hast thou not said, *Whatsoeuer ye shall aske the Father in my name, it shall be giuen you?* Only giue vs grace not to be wanting vnto thee, and we know thou canst not suffer any thing to be wanting vnto vs.

The

The night followes the temper of the day ; and the heart so vseth to sleepe, as it wakes : Had not the thoughts of *Salomon* bin intent vpon wisdome by day, he had not made it his suit in his dreame : There needs no leisure of deliberation ; The heart was so fore-stalled with the loue, and admiration of wisdome, that not abiding the least motion of a competition, it fastens on that grace it had longed for ; *Giue vnto thy seruant an vnderstanding hart, to iudge thy people.* Had not *Salomon* beene wise before, hee had not knowne the worth of wisdome, he had not preferred it in his desires ; The dung-hill cocks of the World cannot know the price

price of this pearle ; those that haue it, know that all other excellencies are but trash, and rubbish vnto it. *Salomon* was a great King, and saw that he had power enough, but withall, he found that royalty, without wisdom, was no other then eminent dishonour ; There is no trade of life whereto there belongs not a peculiar wisdom ; without which there is nothing but a tedious vnprofitablenesse : much more to the hiest, and busiest vocation, the regiment of men ; As God hath no reason to giue his best fauours vnasked ; so hath he no will to withhold them where they are asked.

He that in his cradle had the
title

title of *Beloued of God*, is now be-
loued more in the Throne for
the loue and desire of wisdome;
This soyle could neuer haue
borne this fruit alone; *Salomon*
could not so much as haue drea-
med of wisdome, if God had not
put it into him; and now God
takes the suit so well, as if hee
were beholden to his creature
for wishing the best to it selfe:
and because *Salomon* hath asked
what he should, hee shall now
receiue both what he asked, and
what he asked not: Riches and
honor shall be giuen him in to
the match. So doth God loue
a good choyse, that hee recom-
pences it with ouer-giuing;
Could wee but first seeke the
king-

kingdome of God, and his righteousness, all these earthly things should be super-added to vs; Had *Salomon* made wealth his boone, hee had failed both of riches and wisdom; now hee askes the best, and speeds of all; They are in a faire way of happinesse that can pray well; It was no dis-comfort to *Salomon*, that he awaked and found it a dreame; for hee knew this dreame was diuine, and oracular; and he already found in his first waking, the reall performance of what was promised him sleeping: Such illumination did he sensibly finde in all the roomes of his heart, as if God had now giuen him a new soule:

soule: No maruell if *Salomon* now returning from the Tabernacle to the Arke, testified his ioy and thankfulness by burnt-offerings, and peace-offerings, and publique feastings; The heart that hath found in it selfe the liuely testimonies of Gods presence, and fauour, cannot containe it selfe from outward expressions.

God likes not to haue his gifts lie dead where he hath confer'd them; *Israel* shall soone witnesse that they haue a King inlightened from heauen; in whom wisdom did not stay for heires, did not admit of any parallel in his predecessors; The all-wise God wil find occasions to draw forth

forth those graces to vse, and light, which he hath bestowed on man. Two Harlots come before young *Salomon* with a difficult plea; It is not like the Princes care was the first that heard this complaint; there was a subordinate course of iustice for the determination of these meaner incidences: the hardnes of this decision brought the matter, through all the benches of inferiour iudicature, to the Tribunall of *Salomon*; The very Israelitish Harlots were not so vnnaturall as some now adayes that counterfeit honesty; These strive for the fruit of their wombe, ours to put them off; One sonne is yet aliue, two mo-
thers

thers contend for him. The children were alike for features, for age; the mothers were alike for reputation, here can be no euidence from others eyes; Whethers now is the liuing Childe, and whethers is the dead? Had *Salomon* gone about to wring forth the truth by tortures, he had perhaps plagued the innocent, and added paine to the misery of her losse; the weaker had beene guilty, and the more able to beare, had carried away both the Childe, and the victory: The countenance of either of the mothers bewraied an equality of passion; Sorrow possessed the one, for the sonne shee had lost; and the o-

P

ther

ther, for the sonne shee was in danger to leese: Both were equally peremptory, and importunate in their claime; It is in vaine to think that the true part can be discerned by the vehemence of their challenge; Falshood is oft-times more clamorous then truth; No witnesses can be produced; They two dwelt apart vnder one rooffe; and if some neighbours haue seen the children at their birth, and circumcision; yet how little difference, how much change is there in the fauour of infants? how doth death alter more confirmed lines?

The impossibility of prooffe makes the guilty more confident,

dent, more impudent ; the true mother pleads that her childe was taken away at midnight by the other ; but in her sleepe ; She saw it not, she felt it not ; and if all her senses could haue witnessed it, yet, here was but the affirmation of the one, against the deniall of the other, which in persons alike credible doe but counterpoise. What is there now to leade the Iudge, since there is nothing either in the act, or circumstances, or persons, or plea, or euidence that might sway the sentence ? *Salomon* well saw that when all outward proofes failed, there was an inward affection, which if it could be fetcht out, would

certainly bewray the true mother; He knew sorrow might more easily be dissembled then naturall loue; both sorrowed for their owne; both could not loue, one, as theirs; To draw forth then this true prooffe of motherhood, *Salomon* calls for a sword; Doubtlesse, some of the wiser hearers smiled vpon each other; and thought in themselves, What, will the young King cut these knottie causes in peeces? Will he diuide iustice with edge-tooles? will he smite at hazard before conuiction? The actions of wise Princes are riddles to vulgar constructions; neither is it for the shallow capacities of the multitude to fadome

dome the deepe proiects of Soueraigne authority: That sword which had serued for execution, shall now serue for triall; *Diuide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other*; Oh diuine oracle of iustice, commanding that which it would not haue done, that it might finde out that which could not be discovered; Neither God, nor his Deputies may be so taken at their words, as if they alwaies intended their commands for action, and not sometimes for probation.

This sword hath alreadie pierced the brest of the true mother; and diuided her heart with feare, and griefe, at so kil-

ling a sentence; There needs no other racke to discouer nature; and now she thinkes, woe is methat came for iustice, and am answered with crueltie; *Divide yee the living childe?* Alas, what hath that poore infant offended that it suruiues, and is sued for? How much lesse miserable had I beene, that my childe had beene smothered in my sleepe, then mangled before mine eies? If a dead carcasse could haue satisfied me, I needed not to haue complained; What a wooll condition am I fallne into, who am accused to haue beene the death of my supposed child already, and now shall be the death of my owne? If there were

were no losse of my childe, yet how can I indure this torment of mine owne bowels? How can I liue to see this part of my selfe sprawling vnder that bloudie sword? And whiles she thinkes thus, she sues to that suspected mercie of her iust Iudge, *Oh my Lord, giue her the liuing childe, and slaie him not*: as thinking, if he liue, he shall but change a mother; if he die, his mother loseth a sonne; Whiles he liues, it shall be my comfort that I haue a sonne, though I may not call him so; dying, he perisheth to both; it is better he should liue to a wrong mother, then to neither: Contrariely, her enuious competitor as

P 4 holding

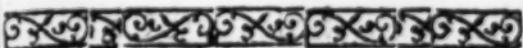

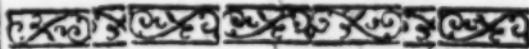
holding her selfe well satisfied
that her neighbour should be as
childlesse, as her selfe, can say,
*Let it be neither mine, nor thine, but
diuide it*; Well might *Salomon*,
and euery hearer conclude, that
either she was no mother, or a
monster, that could be content
with the murder of her childe;
and that if she could haue beene
the true mother, and yet haue
desired the bloud of her infant,
she had beene as worthy to be
stript of her childe for so foule
vnnaturalnesse, as the other had
beene worthy to inioy him for
her honest compassion. Not
more iustly then wisely there-
fore doth *Salomon* trace the true
mother by the footsteps of loue,
and

and pittie ; and adiudgeth the childe to those bowels that had yearned at his danger.

Euen in moralitie it is thus also ; Truth as it is one, so it loues intirenesse ; falshood, diuision : Satan that hath no right to the heart, would be content with a peece of it ; God that made it all, will haue either the whole, or none ; The erroneous Church striues with the true, for the liuing childe of sauing doctrine ; each claimes it for her owne ; Heresie conscious of her owne iniustice, could be content to goe away with a legge, or an arme of sound principles, as hoping to make vp the rest with her owne mixtures ; Truth cannot

not abide to part with a ioynt;
and will rather indure to leese
all by violence, then a
peccethrough a wil-
ling conni-
uencie.

The


The Temple.
T is a weake and iniurious censure that taxeth *Salomons* slacknesse in founding the house of God; Great bodies must haue but slow motions; He was wise that said, the matters must be all prepared without, ere we build within; And if *David* haue laid readie a great part of the mettals and timber; yet many a tree must be felled and squared, and many a stone hewne and polished, ere this foundation

foundation could be laid ; neither could those large Cedars be cut, sawne, seasoned in one yeere ; Foure yeeres are soone gone in so vast a preparation : *David* had not beene so intire a friend to *Hiram*, if *Hiram* had not beene a friend to God ; *Salomons* wisdom hath taught him to make vse of so good a neighbour, of a fathers friend ; he knowes that the Tyrians skill was not giuen them for nothing ; Not Iewes onely, but Gentiles must haue their hand in building the Temple of God ; Onely Iewes medled with the Tabernacle, but the Temple is not built without the aide of Gentiles ; They, together with

vs,

vs, make vp the Church of God.

Euen Pagans haue their Arts from heauen; how iustly may we improue their graces to the seruice of the God of Heauen; If there be a Tyrian that can worke more curiously in gold, in siluer, in brasse, in yron, in purple, and blew silke, then an Israelite, why should not he be imployed about the Temple? Their heathenisme is their own; their skill is their makers; Many a one workes for the Church of God, that yet hath no part in it.

Salomon rayles a tribute for the work; not of mony, but of men: Thirty thousand Israelites are leuied for this seruice; yet not
conti-

continuedly, but with intermission ; their labour is more generous, and lesse pressing ; it is enough if they keepe their courses one moneth in Lebanon, two at home ; so as euer ten thousand worke, whiles twenty thousand breathe. So fauourable is God to his creature, that he requires vs not to be ouertoyled in the works of his own seruice. Due respirations are requisite in the holiest acts. The maine stresse of the worke lies vpon Profelytes ; whose both number, and paines was herein more then the Natiues: An hundred and fifty thousand of them are employed in bearing burdens, in hewing stones; besides
their

their three thousand, three hundred ouer-seers; Now were the despised Gibeonites of good vse, and in vain doth Israel wish that the zeale of *Saul* had not robbed them of so seruiceable drudges.

There is no man so meane but may be some way vsefull to the house of God; Those that cannot worke in gold, and siluer, and filke, yet may cut and hewe; and those that can doe neither, yet may carry burdens; Euen the seruices that are more homely, are not lesse necessarie: Who can dis-hearten himselfe in the conscience of his owne insufficiency, when he sees God can as well serue himselfe of his labour,

labour, as of his skill.

The Temple is framed in Lebanon, and set vp in Sion; Neither hammer nor axe was heard in that holy structure; There was nothing but noyse in Lebanon, nothing in Sion but silence and peace; What euer tumults are abroad, it is fit there should be all quietnesse & sweet concord in the Church; Oh God, that the axes of schisme, or the hammers of furious contentions should be heard within thy Sanctuary! Thine house is not built with blowes, with blowes it is beaten downe: Oh knit the hearts of thy seruants together in the vnity of the spirit, and the bond of peace; that
we

we may minde and speake the same things, that thou who art the God of peace, maist take pleasure to dwell vnder the quiet rooſe of our hearts.

Now is the foundation laid, and the wals riſing of that glorious ſabricke, which all Nations admired, and all times haue celebrated; Euen thoſe ſtones which were laid in the Baſe of the building were not ragged and rude, but hewne and coſtly; the part that lyes couered with earth from the eyes of all beholders, is no leſſe precious, then thoſe that are moſt conſpicuous: God is not all for the eye, hee pleaſeth himſelfe with the hidden value of the liuing

Q ſtones

stones of his spirituall Temple ;
How many noble graces of his
seruants haue beene buried in
obscurity; not discerned so much
as by their owne eyes ? which
yet as he gaue, so he crowneth :
Hypocrites regard nothing but
shew; God nothing but truth.

The matter of so goodly a
frame striues with the propor-
tion, whether shall more excell ;
Here was nothing but white
Marble without; nothing but
Cedar and Gold within ; Vpon
the Hill of Sion stands that glit-
tering and snowy pile , which
both inuiteth and dazeleth the
eyes of passengers a farre off ; so
much more precious within, as
Cedar is better then stone, Gold
then

then Cedar; No base thing goes to the making vp of Gods house; If Satan may haue a dwelling, he cares not though he patch it vp of the rubbish of stone, or rotten sticks, or drosse of mettals; God will admit of nothing that is not pure and exquisite; His Church consists of none but the faithfull, his habitation is in no heart but the gracious.

The fashion was no other then that of the Tabernacle; onely this was more costly, more large, more fixed; God was the same that dwelt in both, hee varied not; the same mystery was in both; Onely it was fit there should be a proportion betwixt

the worke and the builder; The Tabernacle was erected in a popular estate; the Temple in a Monarchy; it was fit this should fauour of the munificence of a King, as that of the zeale of a multitude; That was erected in the sitting condition of Israel in the desert; this, in their settled residence in the promised Land; it was fit therefore that should be framed for motion, this for rest. Both of them were distinguished into three remarkable diuisions, whereof each was more noble, more reserued then other.

But what doe we bend our eies vpon stone, and wood, and mettals? God would neuer haue
taken

taken pleasure in these dead materials for their owne sakes, if they had not had a further intendment: Me thinkes I see foure Temples in this one. It is but one in matter, as the God that dwels in it is but one; three yet more in resemblance: according to the diuision of them in whom it pleases God to inhabit; For where euer God dwels, there is his temple; Oh God, thou vouchsafest to dwell in the beleeuing heart: as wethy fillie creatures haue our being in thee, so thou the Creator of heauen and earth hast thy dwelling in vs. The heauen of heauens is not able to containe thee, and yet thou disdainest

Q 3

not

not to dwell in the strait lodgings of our renewed soule. So then, because Gods children are many, and those many diuided in respect of themselues, though vnited in their head, therefore this Temple which is but one in collection as God is one, is manifold in the distribution, as the Saints are many; each man bearing about him a little shrine of this infinite Maiestie; And for that the most generall diuision of the Saints is in their place and estate; some struggling, and toyling in this earthly warfare, others triumphing in heavenly glorie, therefore hath God two other, more vniuersall Temples; One the Church of
his

his Saints on earth, the other, the hiest heauen of his Saints glorified. In all these, ô God, thoudwellest for euer, and this materiall house of thine is a cleere representation of these three spirituall; Else what were a temple made with hands vnto the God of spirits? And tho one of these was a true type of all, yet how are they all exceeded each by other? This of stone, though most rich and costly, yet what is it to the liuing Temple of the holy Ghost, which is our body? What is the Temple of this body of ours, to the Temple of Christs body which is his Church? And what is the Temple of Gods Church on earth,

to that which triumpheth gloriously in heauen?

How easily doe we see all these in this one visible Temple? which as it had three distinctions of roomes; the Porch, the Holy-place, the Holy of Holies; so is each of them answered spiritually; In the porch we finde the regenerate soule entering into the blessed societie of the Church; In the holy place, the Communion of the true visible Church on earth, selected from the world; In the holy of holies (whereinto the hie-Priest entred once a yeere) the glorious heauen, into which our true hie-Priest, Christ Iesus, entred once for all to make an attonement

ment betwixt God, and man. In all these what a meet correspondence there is both in proportion, matter, situation?

In proportion; The same rule that skilfull caruers obserue in the cutting out of the perfect statue of a man, that the height be thrice the breadth, and the breadth one third of the height, was likewise duly obserued in the fabrike of the Temple; whose length was double to the height; and treble to the breadth; as being sixtie cubits long, thirtie hie, and twentie broad; How exquisite a symmetric hast thou ordained (O God) betwixt the faithfull heart, and thy Church on earth, with that

that in heauen; how accurate in each of these, in all their powers and parts compared with other; So hath God ordered the beleeuing soule that it hath neither too much shortnesse of grace, nor too much height of conceit, nor too much breadth of passion; So hath he ordered his visible Church, that there is a necessarie inequality, without any disproportion; an height of gouernment, a length of extent, a breadth of iurisdiction duly answerable to each other; So hath he ordered his triumphant Church above, that it hath a length of eternitie, answered with an height of perfection, and a breadth of incompre-

comprehensible glorie.

In matter; All was here of the best; The wood was precious, sweet, lasting; The stone beautifull, costly, insensible of age; The gold pure and glittering; So are the graces of Gods children, excellent in their nature, deare in their acceptation, eternall in their use: So are the ordinances of God in his Church, holy, comfortable, irrefragable. So is the perfection of his glorified saints incomparable, vnconceivable.

In Situation; the outer parts were here more common, the inner more holy, and peculiarly reserved: I finde one Court of the Temple open to the vn-
cleane

cleane, to the vncircumcised; Within that, another open only to the Israelites; and of them, to the cleane; within that, yet another, proper only to the Priests and Leuites; where was the Brazen Altar for sacrifice, and the Brazen sea for washings; The eies of the Laitie might follow their oblations in hither, their feet might not.

Yet more, in the couered roomes of the Temple, there is, whither the Priests only may enter, not the Leuites; there is, whither the hie-priest only may enter, not his brethren.

It is thus in euery renewed man, the indiuiduall temple of God; the outward parts are allowed

lowed common to God and the world; the inwardest and secretest, which is the heart, is reserved only for the God that made it. It is thus in the Church visible, the false and foule-hearted hypocrite hath access to the holy ordinances of God, and treads in his Courts; only the true Christian hath intire and priuate conuersation with the holy one of Israel. He only is admitted into the Holy of holies, and enters within the glorious vaile of heauen.

If from the walls we looke vnto the furniture; What is the Altar whereon our sacrifices of praier and praises are offered to the Almighty but a contrite heart?

heart? What the golden Candelsticks, but the illumined vnderstanding, wherein the light of the knowledge of God, and his diuine will shineth for euer? What the Tables of Shew-bread, but the sanctified memorie, which keepeth the bread of life continually? Yea, if we shall presume so farre as to enter into the very closet of Gods oracle; Euen there, O God, doe we finde our vnworthy hearts so honoured by thee, that they are made thy very Arke, wherein thy Royall law, and the pot of thine heauenly Manna is kept for euer; and from whose propitiatorie, shaded with the wings of thy glorious Angels, thou

thou giuest the gracious Testimonies of thy good spirit, witnessing with ours, that we are the children of thee the liuing God.

Behold; if *Salomon* built a Temple vnto thee; thou hast built a Temple vnto thy selfe in vs; We are not only through thy grace liuing stones in thy Temple, but liuing Temples in thy Sion: Oh doe thou euer dwell in this thine house; and in this thy houselet vs euer serue thee: Wherefore else hast thou a Temple, but for thy presence with vs, and for our worshipping of thee? b The time was, when, as thy people, so thy selfe, didst lodge in sitting Tents, e-

uer

uer shifting, cuer moving;
 thence thou thoughtest best to
 sojourne both in Shilo; and the
 rooſe of Obed-Edom; After
 that, thou condeſcendedſt to
 ſettle thine abode with men,
 and wouldſt dwell in an houſe
 of thine owne; at thy Ieruſa-
 lem. So didſt thou in the be-
 ginning lodge with our firſt
 Parents as in a Tent; Sojourne
 with Iſrael vnder the law; and
 now makeſt a conſtant reſi-
 dence vnder the Goſpell, in the
 hearts of thy choſen children;
 from whence thou wilt remoue
 no more; they ſhall remoue
 from the world, from them-
 ſelues, thou ſhalt not remoue
 from them.

Where-

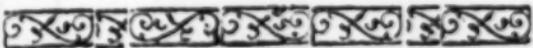
Wherefoeuer thou art, ô
God, thou art worthie of ado-
ration; Since thou euer wilt
dwell in vs, be thou euer wor-
shipped in vs; Let the Altars of
our cleane hearts send vp euer
to thee the sweetly-perfumed
smokes of our holy meditati-
ons, and faithfull praïers, and
cheerefull thanks-giuings; Let
the pure lights of our faith, and
godly conuersation shine euer
before thee, and men, and neuer
be put out; Let the bread of
life stand euer readie vpon the
pure, and precious tables of our
hearts. Locke vp thy Law, and
thy Manna within vs; and
speake comfortably to vs from
thy mercie-seat. Suffer nothing

R

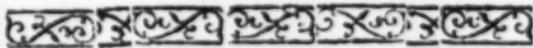
to

to enter in hither that is vn-
cleane; Sanctifie vs vnto thy
selfe, and be thou san-
ctified in
vs.

Salomon



*Salomon, and the Queene
of Sheba.*



O D hath no vse of
the darke lanternes
of secret, and reser-
ued perfections; We
our selues doe not light vp can-
dles to put them vnder bushels.
The great lights whether of hea-
uen, or earth are not intended to
obscuritie; but as to giue light
vnto others, so to be seene them-
selues; *Dan* and *Beersheba* were
too strait bounds for the same
of *Salomon*; which now hath

R 2

flowne

flowne ouer all lands and seas,
and raised the world to an ad-
miration of his more then hu-
manewisdome. Euen so, ô thou
euerlasting King of peace, thy
Name is great among the Gen-
tiles; There is no speech, nor
language, where the report of
thee is not heard; The sound
of thee is gone forth through
all the earth; Thy name is an
ointment powred out, therefore
the virgins loue thee.

No doubt many from all
coasts came to learne and won-
der; none with so much note
as this noble daughter of *Cham*:
Who her selfe deserues the next
wonder to him whom she
came to heare, and admire;
That

That a woman, a Princessse, a rich and great Queene, should trauell from the remotest south, from Saba, a region famous for the greatest delicacies of nature, to learne wisdom, is a matchlesse example. We know Merchants that venture to either Indies for wealth; Others we know daily to crosse the seas for wanton curiositie; Some few Philosophers we haue knowne to haue gone farre for learning, and amongst Princes it is no vnusuall thing to send their Embassadors to farre-distant kingdomes, for transaction of busineses either of State, or commerce; but that a royall Lady should in person vnder-

R 3

take

take and ouercome so tedious a iourney, only to obserue, and inquire into the mysteries of nature, art, religion, is a thing past both parallel, and imitation; Why doe we thinke any labour great, or any way long to heare a greater then *Salomon*? How iustly shall the Queene of the South rise vp in iudgement, and condemne vs, who may heare wisdom crying in our streets, and neglect her?

Certainly so wealthy a Queene, and so great a louer of wisdom could not want great schollers at home; them she had first apposed with her enigmaticall demands; and now finding herselfe vn-satisfied she be-
takes

takes her selfe to this Oracle of God; It is a good thing to doubt, better to be resolued: The minde that neuer doubts shall learne nothing; the minde that alwaies doubts shall neuer profit by learning; Our doubts only serue to stir vs vp to seeke truth; Our resolutions settle vs in the truth we haue found. There were no pleasure in resolutions if we had not beene formerly troubled with doubts; There were nothing but discomfort and disquietnesse in doubts, if it were not for the hope of resolution; It is not safe to suffer doubts to dwell too long vpon the heart; there may be good vse of them as

R 4 passen-

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R 4 passen-

passengers, dangerous as inmates : Happie are we if we can finde a *Salomon* to remoue them.

Fame as it is alwaies a blab, so oft-times a lyer. The wise Princeesse found cause to distrust so vncertaine an informer, whose reports are still either doubtfull, or fabulous; and like windes, or streames, increase in passing : If very great things were not spoken of *Salomon*, fame should haue wrongd him; and if but iust rumors were spread of his wisdome, there needed much credulitie to beleeue them. This great Queene would not suffer her selfe to be lead by the eares; but comes in person to examine the truth of
forraine

forraine relations. How much more vn safe is it in the most important busineses of our soules, to trust the opinions and reports of others? Those eares and eies are ill bestowed that doe not serue to choose and iudge for their owners.

When we come to a rich treasure, we need not be bidden to carrie away what we are able. This wise Lady as she came far for knowledge, so finding the plentie of this yeine, she would not depart without her full lode: There was nothing wherein she would leaue her selfe vn-satisfied: she knew that she could not euery day meet with a *Salomon*; and therefore shee makes

makes her best vse of so learned a master; Now she empties her heart of all her doubts, and fills it with instruction. It is not good neglecting the oportunities of furnishing our soules with profitable, with sauing knowledge. There is much wisdom in mouing a question well, though there be more in assoyling it: What vse doe we make of *Salomons* teacher, if sitting at the feet of Christ we leaue our hearts either ignorant, or perplexed?

As if the errand of this wealthy *Queene* had beene to buy wisdom, she came with her Camels laden with Gold, and precious stones, and rich odors:

Though

Though to a mightie King she will not come to schoole emptie-handed; If she came to fetch an inualluable treasure, she findes it reason to giue thankes vnto him that kept it. As he is a foole that hath a price in his hand to get wisdome, and wants an heart; So is he vnthankfull that hath an heart to get wisdome, and hath no price in his hand; A price, not counteruailable to what he seekes, but retributorie to him of whom he seekes. How shamefull is it to come alwaies with close hands to them that teach vs the great mysteries of saluation.

Expectation is no better then

a

a kinde enemy to good deserts. Wee leese those objects which we ouer-look. Many had been admired if they had not beene ouer-much befriended by fame; who now in our iudgement are cast as much below their ranke, as they were fore-imagined aboue it. This disaduantage had wise *Salomon* with this stranger; whom rumour had bid to look for incredible excellencies; yet so wonderfull were the graces of *Salomon*, that they ouercame the hiest expectation, and the liberallest beleefe: So as when shee saw the architecture of his buildings, the prouisions of his tables, the order of his attendants, the religion of his sacrifices,

ces, shee confessed both her iniust incredulity in not beleeuing the report of his wisdom, and the iniury of report in vnder-rating it. *I beleued not the words till I came, and mine eyes had seene it; and loe the one halfe was not told mee.*

Her eyes were more sure informers then her eares. She did not so much heare as see *Salomons* wisdom in these reall effects. His answers did not so much demonstrate it, as his prudent gouernment. There are some whose speeches are witty, whiles their carriage is weake, whose deeds are incongruities, whiles their words are Apothegmes. It is not worth the name of wisdom that may be heard onely, and

and not seene; Good discourse is but the froth of wisdom; the pure and solid substance of it is in well-framed actions; if wee know these things, happy are we if we doe them.

And if this great person admired the wisdom, the buildings, the domesticke order of *Salomon*, and chiefly his stately ascent into the House of the Lord; how should our soules be taken vp with wonder at thee, O thou true sonne of *Dauid*, and Prince of euer-lasting peace, who receiuedst the spirit not by measure? who hast built this glorious house, not made with hands, euen the heauen of heauens? whose infinite
providence

prouidence hath sweetly disposed of all the family of thy creatures, both in heauen and earth; and who lastly didst ascend vp on hie, and ledst captiuity captiue, and gauest gifts to men?

So well had this studious Lady profited by the Lectures of that exquisite Master, that now shee enuies, shee magnifies none but them who may liue within the ayre of *Salomons* wisdom: *Happy are thy men, and happy are thy seruants, which stand continually before thee, and that heare thy wisdom*; As if she could haue beene content to haue changed her Throne for the foot-stoole of *Salomon*. It is not easie to conceiue how great a blessing it is
to

to liue vnder those lips, which doe both preſerue knowledge, and vtter it: If wee were not glutted with good counſell, we ſhould finde no reliſh in any worldly contentment in compariſon hereof; But, hee that is full, deſpiſeth an hony-combe.

Shee, whom her owne experience had taught how happy a thing it is to haue a ſkilfull Pilore ſitting at the ſterne of the State, bleſſeth Iſrael for Salomon, bleſſeth God for Iſrael, bleſſeth Salomon and Iſrael mutually in each-other; *Bleſſed be the Lord thy God which delighted in thee, to ſet thee on the Throne of Iſrael. Be- cauſe the Lord loued Iſrael for euer, therefore made hee the King to doe*
judge

judgement and justice. It was not more *Salomons* advancement to be King of Israel, then it was the advancement of Israel to be governed by a *Salomon*. There is no earthly prooffe of Gods loue to any Nation comparable to the substitution of a wise, and pious gouernour: to him wee owe our peace, our life, and which is deservedly dearer, the life of our soules, the Gospell. But, oh God, how much hast thou loued thine Israel for euer, in that thou hast set ouer it that righteous Branch of *Iesse*, whose name is *Wonderfull, Counsellor, the mightie God, the euerlasting Father, the Prince of peace*: in whose dayes *Iudah shall be saved, and Israel shall*

S

dwell

dwell safely? Sing O heauen, and reioyce, O earth, and breake forth into singing, O mountaines, for God hath comforted his people, and will haue euerlasting mercie vpon his afflicted.

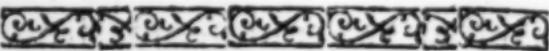
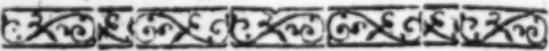
The Queene of Sheba did not bring her gold and precious stones to looke on, or to re-carry, but to giue to a wealthier then her selfe. Shee giues therefore to *Salomon* an hundred and twenty talents of Gold, besides costly stones and odors. He that made siluer in Hierusalem as stones, is yet richly presented on all hands. The riuers still runne into the Sea; To him that hath shall be giuen: How should wee bring vnto thee, O thou King of Heauen, the purest


rest gold of thine owne graces,
the sweetest odors of our obe-
diances? Was not this withall
a type of that homage which
should be done vnto thee, O Sa-
uiour, by the heads of the Na-
tions? *The Kings of Tarshish and
the Isles bring presents; the Kings of
Sheba and Saba bring gifts; yea all
Kings shall worship thee, all Nations
shall serue thee: They cannot in-
rich themselues but by giuing
vnto thee.*

It could not stand with Sa-
lomons magnificence to receiue
rich curtesies without a returne;
The greater the person was, the
greater was the obligation of
requitall; The gifts of meane
persons are taken but as tributes

of dutie; it is dishonourable to take from equalls, and not to retribute: There was not therefore more freedome in her gift, then in her receit; Her owne will was the measure of both; She gaue what she would, she receiued what soeuer she would aske; And she had little profited by Salomons schoole, if she had not learned to aske the best: She returnes therefore more richly laden then she came; she gaue to Salomon as a thankfull Client of wisdom; Salomon returnes to her as a munificent Patrone; according to the liberalitie of a King; We shall be sure to be gainers by whatsoeuer we giue vnto thee, ô thou God

God of wisdom and peace :
Oh that we could come from
the remote regions of our infi-
delitie, and worldlinesse, to
learne wisdom of thee, who
both teachest and givest it a-
bundantly, without vpbrai-
ding, without grudging ; and
could bring with vs the poore
presents of our faithfull desires,
and sincere seruices ; how
wouldst thou receiue vs with a
gracious acceptation, and
send vs away laden with
present comfort,
with eternall
glorie ?


Salomons defection.


 Ince the first man *Adam*, the world hath not yeelded either so great an example of wisdome, or so fearefull an example of Apostasie as *Salomon*: What humane knowledge *Adam* had in the perfection of nature by creation, *Salomon* had by infusion; both fully, both from one fountaine; If *Adam* called all creatures by their names, *Salomon* spake from the Cedars of Lebanon, to the mosse that springs
out

out of the wall ; and besides these vegetables, there was no Beast, nor Fowle, nor Fish, nor creeping thing that escaped his discourse. Both fell, both fell by one meanes ; as *Adam*, so might *Salomon* haue said, *The woman de- ceiued mee* ; It is true indeed, that *Adam* fell as all ; *Salomon* as one ; yet so as that this one is the patterne of the frailty of all. If knowledge could haue giuen an immunity from sinne, both had stood : Affections are those feet of the soule, on which it either stands, or fals ; *Salomon* lo- ued many out-landish Women ; I wonder not if the wise King mis-carried ; Euery word hath bane enough for a man ; Wo-

men, many women, out-landish, idolatrous, and those not onely had, but doted on; Sexe, multitude, nation, condition, all conspired to the ruine of a Salomon; If one woman vndid all mankind, what maruell is it if many women vndid one? yet had those many bin the daughters of Israel, they had tempted him onely to lult, not to misdeuotion; now they were of those Nations, whereof the Lord had said to the children of Israel, *Goe not yee in to them, nor let them come in to you, for surely they will turne your hearts after their Gods;* to them did Salomon ioyne in loue; who can maruell if they disioyned his heart from God?

Satan

Satan hath found this bait to take so well, that he neuer changed it since he crept into Paradise. How many haue wee knowne whose heads haue bin broken with their owne ribbe?

In the first world the sonnes of God saw the daughters of men, and tooke them wiues of all they liked; they multiplied not children, but iniquities; *Balaam* knew well if the dames of *Moab* could make the *Israelites* wantons, they should soone make them Idolaters: All lies open where the couenant is not both made with the eye, and kept.

It was the charge of God to the Kings of *Israel*, before they
were

were, that they should not multiply Wiues. *Salomon* hath gone beyond the stakes of the law, and now is ready to leese himselfe amongst a thousand bed-fellowes: Who so laies the reines in the necke of his carnall appetite, cannot promise where he will rest. Oh *Salomon*, where was thy wisdom, whiles thine affections run away with thee into so wilde a voluptuousnes? What bootes it thee to discourse of all things, whiles thou mis-knowest thy selfe? The perfection of speculation doe not argue the inward powers of selfe-gouernment; The eye may be cleare whiles the hand is palsied. It is not so much to be heeded

heeded how the soule is informed, as how it is disciplined; The light of knowledge doth well, but the due order of the affections doth better: Neuer any meere man since the first, knew so much as *Salomon*, many that haue knowne lesse haue had more command of themselves; A competent estate well husbanded, is better then a vast patrimony neglected.

There can be no safety to that soule where is not a strait curbe vpon our desires; If our lusts be not held vnder as slaues, they will rule as tyrans. Nothing can preuent the extremity of our mis-carriage but early and strong denials to our concupiscence,

scence : Had *Salomon* done thus, delicacie and lawlesse greatnesse had not led him into these bogs of intemperance.

The waies of youth are steep and slipperie, wherein as it is easie to fall, so it is commonly releued with pittie; but the wanton inordinations of age are not more vnseasonable then odious ; yet behold *Salomons* younger yeeres were studious, and innocent, his ouer-hastened age was licentious and misgouerned; *For, when Salomon was old, his wiues turned away his heart after other Gods*; If any age can secure vs from the danger of a spirituall fall, it is our last; and if any mans old-age might se-
cure

cure him, it was *Salomons*; the beloued of God, the Oracle, the miracle of wisdom; who would haue looked but that the blossoms of so hopefull a spring, should haue yeelded a goodly and pleasant fruit, in the Autumne of age? yet behold euen *Salomons* old age vicious. There is no time wherein we can be safe, whiles we carriethis body of sinne about vs; Youth is impetuous, mid-age stubborn, old age weake, all dangerous; Say not now; *The furie of my youthfull flashes is ouer; I shall henceforth finde my heart calme and impregnable*; whiles thou seest old *Salomon* doting vpon his concubines, yea vpon their Idolatrie.

It

It is no presuming vpon time; or meanes, or strength; how many haue begun and proceeded well, who yet haue shamed themselues in their last stage? If God vphold vs not, we cannot stand; If God vphold vs, we cannot fall; when we are at our strongest, it is best to be weake in our selues; and when at our weakest, strong in him, in whom we can doe all things.

I cannot yet thinke so hardly of *Salomon*, that he would proiect his person to *Ashtaroth* the Goddesse of the Sidonians, or *Milchom* the Idoll of the Ammonites, or *Chemosh* the abomination of *Moab*: He that
knew

knew all things from the shrub, to the Cedar, could not be ignorant that these statues were but stocks, or stones, or mettals, and the powers resembled by them, Devils. It is not like he could be so insensate to adore such deities; but so farre was the vxorious King blinded with affection, that he gaue not passage only to the Idolatrie of his heathenish wiues, but furtherance.

So did he dote vpon their persons, that he humord them in their sins: Their act is therefore his, because his eyes winkt at it; his hand aduanced it; He that built a Temple to the liuing God, for himselfe and Israel
in

in Sion, built a Temple to Chemosh in the mount of Scandall, for his mistresses of Moab, in the very face of Gods house: No hill about Ierusalem was free from a Chappell of Deuils; Each of his dames had their Puppets, their altars, their incense; Because Salomon feedes them in their superstition, he drawes the sinne home to himselfe, and is branded for what he should haue forbidden. Euen our very permission appropriates crimes to vs; We need no more guiltinesse of any sinne then our willing toleration.

Who can but yearne, and feare to see the wofull wracke of so rich and goodly a vessell?

O

O *Salomon*, wert not thou he whose younger yeeres God honoured with a message and stile of loue? To whom God twice appeared; and in a gracious vision renewed the couenant of his fauour? Whom he singled out from all the generation of men to be the founder of that glorious Temple which was no lesse cleerely the Type of heauen, then thou wert of Christ the Sonne of the euerliuing God? Wert not thou that deepe Sea of wisdome which God ordained to send forth riuers and fountaines of all diuine, and humane knowledge to all nations, to all ages? Wert not thou one of those se-

T

lect

lect Secretaries, whose hand it pleased the Almighty to employ in three peeces of the diuine monuments of sacred Scriptures? Which of vs dares euer hope to aspire vnto thy graces? Which of vs can promise to secure our selues from thy ruines? We fall, ô God, we fall to the lowest hell, if thou preuent vs not, if thou sustaine vs not: *Uphold thou me according to thy word that I may liue, and let me not be ashamed of my hope. Order my steps in thy word, and let not any iniquitie haue dominion ouer me.* All our weaknesse is in our selues, all our strength is in thee. O God be thou strong in our weaknesse, that our weake knees may

may be euer steddie in thy strength.

But in the midst of the horror of this spectacle (able to affright all the sonnes of men) behold some glimpse of comfort: was it of *Salomon* that *Dauid* his father prophesied; *Though he fall, he shall not be utterly cast downe; for the Lord upholdeth him with his hand?* If sensible grace, yet finall mercy was not taken from that beloued of God; In the hardest of this winter, the sappe was gone downe to the root, though it shewed not in the branches: Euen whiles *Salomon* remoued, that word stood fast, *He shall be my Sonne, and I will be his Father.* He that foresaw his

T 2 sinne,

sinne, threatned and limited his correction. *If he breake my statutes, and keepe not my commandments; then will I visit his transgression with a rodde, and his iniquitie with stripes; Neuerthelesse my louing kindnesse will I not utterly take from him, nor suffer my faithfulnessse to faile; My Couenant will I not breake; nor alter the thing that is gone out of my mouth; Behold the fauour of God doth not depend vpon Salomons obedience; If Salomon shall suffer his faithfulnessse to faile towards his God; God will not requite him with the failing of his faithfulnessse to Salomon; If Salomon breake his couenant with God; God will not breake his Couenant*

nant with the father of *Salomon*,
with the Sonne of *Dauid*; He
shall smart, he shall not perish.
Oh gracious word of the God
of all mercies, able to giue
strength to the languishing,
comfort to the despairing,
to the dying, life. Whatsoe-
uer wee are, thou wilt be still
thy selfe, O holy one of Israel,
true to thy Couenant, constant
to thy Decree; The sinnes of
thy chosen can neither frustrate
thy counsell, nor out-strip thy
mercies.

Now I see *Salomon* of a wan-
ton loue, a graue Preacher of
mortification; I see him quen-
ching those inordinate flames
with the teares of his repen-

T 3

tance.

tance. Methinkes I heare him sighing deeply betwixt euery word of that his solemne penance which he would needs inioyne himselfe before all the world, I haue applied my heart to know the wickednesse of folly, euen the foolishnesse of madnesse; and I finde more bitter then death the woman whose heart is as nets and snares, and her bands as bands; Who so pleaseth God shall be deliuered from her, but the sinner shall be taken by her.

Salomon was taken as a sinner, deliuered as a penitent. His soule escaped as a bird out of the snare of the fowlers; the snare was broken, and he deliuered; It is good for vs that he was both taken,

taken, and deliuered; Taken, that wee might not presume; and that we might not despaire, deliuered. He sinned, that we might not sinne; he recouered, that we may not sinke vnder our sinne.

But, oh the iustice of God inseparable from his mercie; *Salomons* sinne shall not escape the rod of men; Rather then so wise an offender shall want enemies, God shall raise vp three aduersaries vnto *Salomon*, *Haddad* the Edomite, *Rezon* the King of Aram, *Ieroboam* the son of *Nebat*, whereof two were forraine, one domesticall: Nothing but loue and peace sounded in the name of *Salomon*;

nothing else was found in his raigne, whiles he held in good termes with his God; But when once he fell foule with his maker, all things began to be troubled. There are whips laid vp against the time of *Salomons* fore-seene offence, which are now brought forth for his correction; On purpose was *Haddad* the sonne of the King of Edom hid in a corner of Egypt from the sword of *Dauid* and *Ioab*, that he might be reserued for a scourge to the exorbitant sonne of *Dauid*: God would haue vs make account that our peace ends with our innocence: The same sinne that sets debate betwixt God and vs,
armes

armes the creatures against vs;
It were pittie we should be at
any quiet whiles we are
falne out with the
God of
peace.

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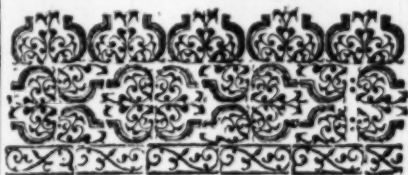
9 AU 54

Contemplations
V P O N
THE PRINCIPALL
HISTORIES OF
THE NEVV TE-
STAMENT.

The third Booke.

Containing
[*The Widowes sonne raifed.*
[*The Rulers sonne bealed.*
[*The dumbe Deuill eiefted.*
[*Matthew called.*
[*Chrift among the Gergesens; or*
[*Legion, and the Gadarene*
[*beard.*





TO MY RIGHT
WORTHY AND WOR-
SHIPFULL FRIEND,

Master IOHN GIFFORD of Lan-
craffe in Deuon, Esquire,
All Grace and
Peace.



I R,

*I hold it (as I
ought) one of the
rich mercies of
G O D , that he
hath giuen me
faueur in some
eies which haue not seene me ; but
none,*

THE EPISTLE

none; that I know, hath so much de-
merited me, unknowne, as your wor-
thy Familie : Ere therefore you see
my face, see my hand willingly pro-
fessing my thankfull Obligations :
Wherewith may it please you to ac-
cept of this parcell of thoughts, not un-
like those fellowes of theirs, whom
you haue entertained aboue their desert.
These shall present vnto you our
bountifull Sauour, magnifying his
mercies to men, in a sweet varietie;
healing the diseased, raising the dead,
casting out the Deuill, calling in the
Publican, and shall raise your heart to
adore that infinite goodnesse; Euery
helpe to our deuotion deserues to be
precious; So much more, as the decre-
pit age of the world declines to an heart-
lesse coldnesse of pietie : That GOD,
to whose honour these poore labours
are meant, blesse them in your hands,
and from them, to all Readers.
To his protection I heartily commend
you, and the right Vertuous Gentlewo-
man,

DEDICATORY.

*man, your worthy wife, with all the
pledges of your happie affection, as
whom you have deserved to be*

Your truly thankfull and
officious friend,

IO S: HALL.

VEGETABLES

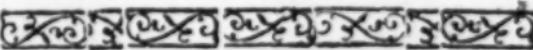
1. Asparagus, green
2. Beans, green
3. Carrots, orange
4. Cauliflower, white
5. Cabbage, green
6. Corn, yellow
7. Eggplant, purple
8. Garlic, white
9. Lettuce, green
10. Onions, white
11. Peas, green
12. Potatoes, white
13. Spinach, green
14. Tomatoes, red
15. Turnips, white
16. Zucchini, green

17. Broccoli, green
18. Brussels sprouts, green
19. Cucumber, green
20. Fennel, white
21. Green beans, green
22. Kale, green
23. Kohlrabi, white
24. Leeks, white
25. Lima beans, green
26. Mushrooms, white
27. Napa cabbage, green
28. Okra, green
29. Parsnips, white
30. Radishes, red
31. Swiss chard, green
32. Watercress, green

33. Artichokes, green
34. Asparagus, white
35. Beets, red
36. Bok choy, green
37. Broccoli, white
38. Brussels sprouts, white
39. Cabbage, white
40. Cauliflower, orange
41. Corn, white
42. Eggplant, white
43. Garlic, purple
44. Lettuce, white
45. Onions, purple
46. Peas, white
47. Potatoes, purple
48. Spinach, white
49. Tomatoes, white
50. Turnips, orange
51. Zucchini, white



*The Widowes Sonne
raised.*



TH E fauours of our
beneficent Sauour
were at the least
contiguous. No
sooner hath he raised
the Centurions seruant
from his bed, then he raises the
Widowes sonne from his Beere.

The fruitfull clouds are not
ordained to fall all in one field;
Nain must partake of the
bountie of Christ as well as
Cana, or Capernaum : And if

V

this

this Sunne were fixed in one Orbe, yet it diffuseth heat, and light to all the world; It is not for any place to ingrosse the messengers of the Gospell, whose errand is vniuersall; This immortall seed may not fall all in one furrow.

The little citie of Nain stood vnder the hill of Hermon, neere vnto Tabor; but now it is watered with better dewes from aboue, the doctrine and miracles of a Sauour.

Not for state, but for the more euidence of the worke, is our Sauour attended with a large traine; So entring into the gate of that walled Citie, as if he meant to besiege their faith

faith by his power, and to take it; His prouidence hath so contriued his iourney, that he meets with the sad pompe of a fune-
rall; A wofull widow attended with her weeping neighbours is following her only sonne to the graue; There was nothing in this spectacle that did not command compassion.

A young man in the flowre, in the strength of his age swallowed vp by death; Our decre-
pitate both expects death, and solicites it; but vigorous youth, lookes strangely vpon that grim sergeant of God; Those mellow apples that fall alone from the tree we gather vp with contentment; we chide to haue

the vnripe vnseasonably beaten downe with cudgells.

But more, a young man, the only sonne, the only childe of his mother: No condition can make it other then grieuous for a well-natu'd mother to part with her owne bowells; yet surely store is some mitigation of losse: Amongst many children one may be more easily missed; for still we hope the suruiuing may supplie the comforts of the dead; but when all our hopes and ioyes must either liue or die in one, the losse of that one admits of no consolation.

When God would describe the most passionate expression
of

of sorrow that can fall into the miserable, he can but say, Oh daughter of my people gird thee with sack-cloth, and wallow thy selfe in the ashes, make lamentation and bitter mourning, as for thine onely sonne; Such was the losse, such was the sorrow of this disconsolate mother; neither words, nor teares can suffice to discover it.

Yet more; had she beene aided by the counsell and supportation of a louing yoke-fellow, this burden might haue seemed lesse intolerable; A good husband may make amends for the losse of a sonne; had the root beene left to her intire, she might better haue spared the branch;

now both are cut vp, all the stay
of her life is gone; and she
seemes abandoned to a perfect
miserie. And now when she
gaue her selfe vp for a forlorne
mourner, past all capacitie of
redresse, the God of comfort
meets her, pitties her, relieues
her; Here was no solicitor but
his owne compassion; In other
occasions he was sought, and
sued to; The Centurion comes
to him for a seruant, the Ruler
for a sonne, *Lairus* for a daughter,
the neighbours for the Paraly-
ticke; here he seekes vp the pa-
tient, and offers the cure vnr-
quested; Whiles we haue to doe
with the Father of mercies, our
afflictions are the most power-
full

full suitors. No teares, no prayers can moue him so much as his owne commiseration. Oh God, none of our secret sorrowes, can be either hid from thine eies, or kept from thine heart: and when we are past all our hopes, all possibilities of helpe; then art thou neereſt to vs for deliuerance.

Here was a conspiracy of all parts to mercie. The heart had compassion; the mouth said, *Weepe not*, the feet went to the Beere, the hand touched the coffin, the power of the Deitie raised the dead: What the heart felt was secret to it selfe, the tongue therefore expresseſs it in words of comfort, *Weepe not*;

Alas what are words to so strong and iust passions? To bid her not to weepe that had lost her only sonne, was to perswade her to be miserable, and not feele it; to feele, and not regard it: to regard, and yet to smother it; Concealement doth not remedie but aggrauate sorrow: That with the counsell of not weeping therefore, she might see cause of not weeping; his hand seconds his tongue: He arrests the coffin, and frees the Prisoner; *Young man I say vnto thee arise*; The Lord of life, and death, speakes with command; No finite power could haue said so without presumption, or with successe: That is the

the voice that shall one day call vp our vanished bodies from those elements, into which they are resolved, and raise them out of their dust; Neither sea, nor death, nor hell can offer to detain their dead, when he charges them to be deliuered: Incredible nature, what dost thou shrink at the possibilitie of a resurrection, when the God of nature vndertakes it? It is no more hard for that almightie Word which gaue being vnto all things, to say, *Let them be repaired*, then, *Let them be made*.

I doe not see our Sauour stretching himselfe vpon the dead corps, as *Elias*, and *Elisba*, vpon the sonnes of the Sunamite,

mite, and Sareptan, nor kneeling downe, and praying by the Beere, as *Peter* did to *Dorcas*, but I heare him so speaking to the dead, as if he were aliue, and so speaking to the dead that by the word he makes him aliue, *I say vnto thee, arise*; Death hath no power to bid that man lie still, whom the Sonne of God bids *Arise*. Immediatly he that was dead sate vp. So at the sound of the last trumpeter by the power of the same voice, we shall arise out of the dust, and stand vp glorious; this mortall shall put on immortalitie, this corruptible, incorruption; This bodie shall not be buried, but sowne; and at our day shall
therefore

therefore spring vp with a plentiful increase of glorie; How comfortlesse, how desperate should be our lying downe, if it were not for this assurance of rising? And now, behold, lest our weake faith should stagger at the assent to so great a difficultie, he hath alreadie by what he hath done, giuen vs tastes of what he will doe; The power that can raise one man, can raise a thousand, a million, a world; no power can raise one but that which is infinite; and that which is infinite admits of no limitation; Vnder the old Testament, God raised one by *Elias*, another by *Elisha* liuing, a third by *Elisha* dead; By the
hand

hand of the Mediator of the new Testament he raised here the sonne of the widow, the daughter of *Iairus*, *Lazarus*, and, in attendance of his owne resurrection he made a gaole-delivery of holy prisoners, at Ierusalem. He raises the daughter of *Iairus* from her bed; this widowes sonne from his coffin; *Lazarus* from his graue, the dead saints of Ierusalem from their rottennesse, that it might appeare no degree of death can hinder the efficacie of his overruling command; He that keepes the keyes of death cannot only make way for himselfe through the common hall, and outer-rooms, but through the inwardest,

inwardest, and most reserued
closets of darknesse.

• Me thinkes I see this young
man who was thus miracu-
lously awaked from his deadly
sleepe, wiping and rubbing
those eies that had beene shut
vp in death; and descending
from the Beere, wrapping his
winding sheet about his loines,
cast himselfe downe in a passio-
nate thankfulnessse, at the feet of
his Almighty restorer; adoring
that diuine power which had
commanded his soule backe a-
gaine to her forsaken lodging;
and though I heare not what
he said, yet I dare say they were
words of praise and wonder,
which his returned soule first
vttered;

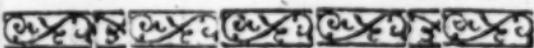
uttered; It was the mother whom our Sauour pittied in this act, not the sonne; (who now forced from his quiet rest must twice passe through the gates of death.) As for her sake therefore he was raised, so to her hands was he deliuered; that she might acknowledge that soule giuen to her, not to the possessor: Who cannot feele the amazement, and extasie of ioy that was in this reuiued mother, when her sonne now salutes her from out of another world? And both receiues and giues gratulations of his new life? How suddenly were al the tears of that mournfull traine dried vp with a ioyfull astonishment?

How

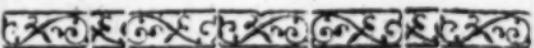
How soone is that funerall banquet turned into a new Birth-day feast? What struiuing was here to salute the late carcasse of their returned neighbour? What awfull and admiring looks were cast vpon that Lord of life, who seeming homely, was approued omnipotent? How gladly did euery tongue celebrate both the worke, and the author? *A great Prophet is raised up amongst vs, and God hath visited his people.* A Prophet was the hiest name they could finde for him whom they saw like themselues in shape, aboue themselues in power; They were not yet acquainted with God manifested in the flesh;
This

This miracle might well haue assured them of more then a Prophet ; but he that raised the dead man from the Beere would not suddenly raise these dead hearts from the graue of Infidelitie ; they shall see reason enough to know that the Prophet who was raised vp to them, was the God that now visited them, and at last should doe as much for them as he had done for the young man, raise them from death to life, from dust to glorie.

The



*The Rulers Sonne
Cured.*



THE bountie of God
so exceedeth mans,
that there is a con-
trarietic in the exer-
cise of it; We shut our hands
because we haue opened them;
God therefore opens his, be-
cause he hath opened them:
Gods mercies are as comforta-
ble in their issue, as in them-
selues; Seldome euer doe blef-
sings goe alone; where our
Saiour supplied the Bride-
X groomes

groomes wine, there he heales the Rulers son; He had not in all these coasts of Galilee done any one miracle but here; To him that hath shall be giuen.

We doe not finde Christ oft attended with Nobilitie; here he is; It was some great Peere, or some noted Courtier that was now a suitor to him for his dying sonne: Earthly greatnesse is no defence against afflictions: We men forbear the mightie; Disease and death know no faces of Lords, or Monarkes; Could these be bribed, they would be too rich; why should we grudge not to be priueledged, when we see there is no spare of the greatest?

This

This noble Ruler, listens after Christs returne into Galile; The most eminent amongst men will be glad to harken after Christ in their necessitie: Happie was it for him that his sonne was sicke; he had not else beene acquainted with his Sauiour, his soule had continued sicke of ignorance, and vnbeleefe; Why else doth our good God send vs paine, losses, opposition, but that hee may bee sought to? Are we afflicted, whither should we goe but to Cana, to seeke Christ? whither but to the Cana of heauen, where our water of sorrow is turned to the wine of gladnesse, to that omnipotent Physitian,

who healeth all our infirmities ;
that we may once say, *It is good
for me that I was afflicted.*

It was about a daies journey
from Capernaum to Cana ;
Thence hither did this Courtier
come for the cure of his sonnes
feuer ; What paines euen the
greatest can be content to take
for bodily health ? No way is
long, no labour tedious to the
desirous : Our soules are sicke
of a spirituall feuer, labouring
vnder the cold fit of infidelitie,
and the hote fit of selfe-loue ;
and we sit still at home, and see
them languish vnto death.

This Ruler was neither faith-
lesse, nor faithfull ; Had he beene
quite faithlesse, he had not ta-
ken

ken such paines to come to Christ. Had he beene faithfull, he had not made this suit to Christ, when he was come, *Come downe, and heale my sonne, ere he die.*

Come downe, as if Christ could not haue cured him absent; Ere he die, as if that power could not haue raised him being dead; how much difference was here betwixt the Centurion, and the Ruler; That came for his seruant, this for his sonne. This sonne was not more about that seruant, then the faith which sued for the seruant surpassed that which sued for the sonne; The one can say, *Master come not vnder my roofe, for I am not*

*Worthy, only speake the word; and my
seruant shall be whole; The other
can say, Master, either come vn-
der my rooffe, or my sonne can-
not be whole. Heale my sonne,*
had beene a good suit, for Christ
is the only Physitian for all dis-
eases; but, *Come downe, and beale
him,* was to teach God how
to worke.

It is good reason that he
should challenge the right of
prescribing to vs, who are euery
way his owne; it is presumpti-
on in vs to stint him vnto our
formes: An expert workman
cannot abide to be taught by a
nouice; how much lesse shall
the all-wise God indure to be
directed by his creature? This
is

is more then if the patient should take vpon him to giue a Recipe to the Physitian : That God would giue vs grace is a besecming suit, but to say, Giue it me by prosperitie, is a saucie motion.

As there is faithfulnessse in desiring the end, so modestie and patience in referring the meanes to the author. In spirituall things God hath acquainted vs with the meanes whereby he will worke, euen his owne sacred ordinances ; Vpon these, because they haue his owne promise, we may call absolutely for a blessing; In all others, there is no reason that beggers should be choosers ; He who doth

X 4 whatso-

whatsoever he will, must doe it how he will; It is for vs to receiue, not to appoint.

He who came to complaine of his sonnes sicknesse, heares of his owne, *Except ye see signes and wonders, yee will not beleue.* This noble man was (as is like) of Capernaum; There had Christ often preached; there was one of his chiefe residences: Either this man had heard our Sauiour oft, or might haue done; yet because Christs miracles came to him only by heare-say (for as yet we finde none at all wrought where he preached most) therefore the man beleeues not enough; but so speaks to Christ as to some ordinarie Phyfitian,

Physitian, *Come downe and heale*; It was the common disease of the Iewes, incredulitie; which no receipt could heale but wonders; A wicked and adulterous generation seekes signes. Had they not beene wilfully gracelesse; there was alreadie prooffe enough of the Messias; the miraculous conception and life of the fore-runner; *Zacharies* dumbnesse; The attestation of Angels, the apparition of the Starre, the iourney of the Sages, the vision of the Shepherds, the testimonies of *Anna* and *Simeon*, the propheties fulfilled, the voice from heauen at his baptism, the diuine words that he spake; and yet they must haue
all

all made vp with miracles ; which though he be not vnwilling to giue at his owne times, yet he thinkes much to be tied vnto, at theirs ; Not to belecue without signes, was a signe of stubborne hearts.

It was a foule fault, and a dangerous one ; *Ye will not beleue:* What is it that shall condemne the world but vnbeleefe ? What can condemne vs without it ? No sinne can condemne the repentant, Repentance is a fruit of faith ; where true faith is then, there can be no condemnation ; as there can be nothing but condemnation without it. How much more foule in a noble Capernaite, that had heard the Sermons

mons of so diuine a Teacher?
The greater light we haue, the
more shame it is for vs to
stumble.

Oh what shall become of vs,
that reele and fall in the cleereſt
Sun-shine that euer looked
forth vpon any Church? Be
mercifull to our sinnes, ô God,
and say any thing of vs, rather,
then, *Ye will not beleene.*

Our Sauour tells him of his
vnbeleefe; he feeles not himſelfe
ſicke of that diſeaſe; All his
minde is on his dying ſonne;
As eaſily doe we complaine of
bodily griefes, as we are hardly
affected with ſpirituall. Oh the
meekneſſe and mercy of this
Lambe of God; When wee
would

would haue lookt that he should haue punished this suitor for not beleeuing, he condescends to him, that he may beleue: *Goe thy way, thy sonne liueth.* If we should measure our hopes by our owne worthinesse, there were no expectation of blessings, but if we shall measure them by his bountie, and compassion, there can be no doubt of preuailing. As some tender mother that giues the brest to her vnquiet childe, in stead of the rod, so deales he with our puerfneses.

How God differences men according to no other conditions, then of their faith! The Centurions seruant was sicke, the Rulers

lers sonne; The Centurion doth not sue vnto Christ to come; only saies, *My seruant is sicke of a Palsie*; Christ answers him, *I will come, and heale him*: The Ruler sues vnto Christ that he would come, and heale his sonne, Christ will not goe; only saies, *Goe thy way, thy sonne liues*; Outward things carrie no respect with God; The Image of that diuine Maiestie shining inwardly in the graces of the soule, is that which wins loue from him in the meanest estate; The Centurions faith therefore could doe more then the Rulers greatnesse; and that faithfull mans seruant hath more regard then this great mans sonne.

The

The Rulers request was, *Come and heale*; Christs answer was, *Goe thy way, thy sonne lines*; Our mercifull Sauour meets those in the end, whom he crosses in the way: How sweetly doth he correct our praiers, and whiles he doth not giue vs what we aske, giues vs better then we asked.

Iustly doth he forbear to goe downe with this Ruler, lest he should confirme him in an opinion of measuring his power by conceits of localitie, and distance; but he doth that in absence, for which his presence was required with a repulse; *Thy sonne liueth*; giuing a greater demonstration of his omnipo-
tencie

tencie then was craued; How oft doth hee not heare to our will; that he may heare vs to our aduantage? The chosen vessell would be rid of tentations, he heares of a supplie of grace; The sickeman askes release, receiues patience: life, and receiues glorie: Let vs aske what we thinke best, let him giue what he knowes best.

With one word doth Christ heale two Patients, the sonne, and the father, the sonnes feuer, the fathers vnbeleefe; That operative word of our Sauour was not without the intention of a triall; Had not the Ruler gone home satisfied with that intimation of his sonnes life, and

and recouerie, neither of them had beene blessed with successe: Now the newes of performance meets him one halfe of the way; and he that beleueed somewhat ere he came, and more when hee went, grew to more faith in the way; and when he came home, enlarged his faith to all the skirts of his familie; A weake faith may be true, but a true faith is growing: Hee that boasts of a full stature in the first moment of his assent, may presume, but doth not beleue.

Great men cannot want clients; their example swaies some, their authoritie more; they cannot

cannot goe to either of the o-
ther worlds alone; In vaine
doe they pretend power ouer
others, who labour not
to draw their fa-
milies vnto
God.

γ *The*

*The dumbe Deuill
eiected.*

THAT the Prince of
our peace might ap-
proue his perfect vi-
ctories, wheresoeuer hee met
with the Prince of darknesse he
foiled him, heeiectioned him; He
found him in heauen, thence
did he throw him headlong;
and verified his Prophet, *I haue
cast thee out of mine holy mountaine;*
And if the Deuils left their first
habitation, it was because (be-
ing Deuils) they could not
keepe

keepe it; Their estate indeed they might haue kept, and did not; their habitation they would haue kept, and might not; How art thou false from heauen ô Lucifer? He found him in the heart of man; (for in that closet of God did the euill spirit after his exile from heauen throwd himselfe; Sinne gaue him possession, which he kept with a willing violence) thence he casts him by his word, and spirit; He found him tyrannizing in the bodies of some possessed men, and with power commands the vncleane spirits to depart.

This act is for no hand but his: When a strong man keeps
Y 2 possession,

possession, none but a stronger can remoue it : In voluntarie things the strongest may yeeld to the weakest ; *Sampson* to a *Dalilah* ; but in violent, euer the mightiest carries it ; A spirituall nature must needs be in ranke aboue a bodily ; neither can any power be aboue a spirit, but the God of spirits.

No otherwise is it in the mentall possession ; Where euer sinne is, there Satan is ; As on the contrarie, whosoeuer is borne of God, the seed of God remaines in him ; That euill one not only is, but rules in the sons of disobedience : in vaine shall we trie to ciect him, but by the diuine power of the Redeemer ;

For

For this cause the Sonne of God was manifested, that he might destroy the workes of the Deuill; Doe we finde our selues haunted with the familiar Deuils of Pride, selfe-loue, sensuall desires, vnbeleefe? None but thou, O Sonne of the euer-liuing God, can free our bosomes of these hellish guests; Oh cleanse thou me from my secret sinnes, and keepe me that presumptuous sinnes preuaile not ouer me. O Sauour, it is no Paradox to say that thou castest out more Deuils now, then thou didst whiles thou wert vpon earth; It was thy word, *When I am lifted vp, I will draw all men vnto me*; Satan weighes downe

at the feet, thou pullest at the head, yea at the heart; In euery conuersion which thou workest, there is a dispossession. Conuert me, ô Lord, and I shall bee conuerted; I know thy meanes are now no other then ordinarie; if we expect to be dispossessed by miracle, it would be a miracle if euer we were dispossessed; Oh let thy Gospell haue the perfect worke in me, so only shall I be deliuered from the powers of darknesse.

Nothing can be said to be dumbe, but what naturally speakes; nothing can speake naturally, but what hath the instruments of speech; which because spirits want, they can no otherwise

otherwife speake vocally, then as they take voices to them-
selues, in taking bodies; This
deuill was not therefore dumbe
in his nature, but in his effect;
The man was dumbe by the
operation of that deuill, which
possessed him; and now the
action is attributed to the spirit,
which was subiectiuely in the
man; It is not you that speake,
saith our Sauour, but the spirit
of your Father that speaketh
in you.

As it is in bodily diseases, that
they doe not infect vs alike,
some seaze vpon the humors,
others vpon the spirits; some
assault the braine, others the
heart, or lungs; so in bodily and

Y 4 spirituall

spirituall possessions; In some the euill spirit takes away their senses, in some their limms, in some, their inward faculties; like as spirituallly they affect to moue vs vnto seuerall finnes; One to lust, another to couetousnesse, or ambition, another to crueltie, and their names haue distinguished them according to these various effects: This was a dumbe deuill; which yet had possessed not the tongue only of this man, but his eare; nor that only, but (as it seemes) his eies too.

O subtle and tyrannous spirit, that obstructs all waies to the soule: that keeps out all meanes of grace both from the doores,
and

and windowes of the heart; yea that stops vp all passages whether of ingresse, or egress; Of ingresse at the eie, or eare; of egress at the mouth; that there might bee no capacitie of redresse.

What holy vse is there of our tongue but to praise our Maker, to confesse our sins, to informe our brethren? How rise is this dumbe Deuill euery-where, whiles he stops the mouthes of Christians from these vsfull and necessarie duties?

For what end hath man those two priueledges aboue his fellow creatures, Reason, and Speech, but, that, as by the one he may conceiue of the great workes

workes of his Maker , which the rest cannot, so by the other he may expresse what he conceiues, to the honour of the Creator, both of them, and himselfe ; And why are all other creatures said to praise God, and bidden to praise him, but because they doe it by the apprehension, by the expression of man? If the heauens declare the glory of God, how doe they it but to the eies, and by the tongue of that man, for whom they were made? It is no small honour whereof the enuious spirit shall robbe his Maker, if he can close vp the mouth of his only rationall, and vocall creature ; and turne the best of his

his workmanship into a dumbe
Idoll, that hath a mouth and
speakes not; *Lord open thou my
lips, and my mouth shall shew forth
thy praise.*

Praise is not more necessarie
then complaint; praise of God,
then complaint of our selues,
whether to God, or men; The
only amends we can make to
God, when we haue not had
the grace to auoid sinne, is to
confesse the sinne we haue not
auoided: This is the sponge
that wipes out all the blots and
blurrs of our liues; If we con-
fesse our sinnes, he is faithfull
and iust to forgiue vs our sins,
and to cleanse vs from all vn-
righteousnesse.

That

That cunning man-slayer knowes there is no way to purge the sicke soule, but vpward by casting out the vicious humor wherewith it is clogged; and therefore holds the lips close, that the heart may not disburden it selfe by so wholesome euacuation. *When I kept silence, my bones consumed; For day and night thy hand, ô Lord, was heauie vpon me; my moisture is turned into the drought of Summer; O let me confesse against my selfe my wickednesse vnto thee, that thou maist forgive the punishment of my sinne.*

We haue a tongue for God, when we praise him; for our selues, when we pray, and confesse; for our brethren, when

we

we speake the truth for their information; which if we hold backe in vnrighteousnesse, we yeeld vnto that dumbe Deuill: where doe we not see that accursed spirit? He is on the Bench, when the mute, or partiall Iudge speakes not for truth, and innocence: He is in the pulpit, when the Prophets of God smother, or halue, or adulterate the message of their master; He is at the barre, when irreligious Iurers dare lend an oath to feare, to hope, to gaine: He is in the market, when godlesse chapmen for their pennie sell the truth, and their soule; Hee is in the common conuersation of men, when the tongue belies the heart,

heart, flatters the guiltie, bal-
keth reproofes euen in the fou-
lest crimes : O thou, who only
art stronger then that strong
one, cast him out of the hearts,
and mouthes of men ; *It is time
for thee, Lord, to worke, for they haue
destroyed thy law.*

That it might well appeare
this impediment was not natu-
rall ; so soone as the man is freed
from the spirit, his tongue is free
to his speech : The effects of
spirits as they are wrought, so
they cease at once. If the Sonne
of God doe but remoue our
spirituall possession, we shall
presently breake forth into the
praise of God, into the con-
fession of our vilenesse, in-

to the profession of truth.

But, what strange varietie doe I see in the spectators of this miracle, some wondring, others censuring, a third sort tempting, a fourth applauding; There was neuer man, or action, but was subiect to varietie of constructions: What man could be so holy, as he that was God? What act could be more worthy then the dispossession of an euill spirit? yet this man, this act passeth these differences of interpretation: What can we doe to vndergoe but one opinion? If we giue almes, and fast; some will magnifie our charity, and deuotion, others will taxe our hypocrisie: If we giue not,
some

some will condemne our hard-heartednesse, others will allow our care of iustice; If we preach plainly, to some it will saue of a carelesse slubbering, to others of a mortified sinceritie; Elaborately, some will tax our affectation, others will applaud our diligence in dressing the delicate viands of God; What maruel is it, if it be thus with our imperfection, when it fared no otherwise with him that was puritie, and righteousnesse it selfe? The austere fore-runner of Christ came neither eating nor drinking, they say, *He hate a Deuill*; The sonne of man came eating and drinking, they say, *This man is a glutton, a friend* of

of *Publicans and sinners*: and here one of his holy acts carries away at once wonder, censure, doubt, celebration. There is no way safe for a man but to square his actions by the right rule of iustice, of charitie; and then let the world haue leaue to spend their glosses at pleasure. It was an heroicall resolution of the chosen vessell, *I passe very little to be iudged of you, or of mans day.*

I maruell not if the people maruelled; for here were foure wonders in one; The blinde saw, the deafe heard, the dumbe spake, the demoniacke is deliuered; Wonder was due to so rare, and powerfull a worke,
Z and,

and, if not this, nothing; We can cast away admiration vpon the poore deuices, or actiuities of men, how much more vpon the extraordinarie workes of omnipotencie? Whoso knowes the frame of heauen and earth shall not much be affected with the imperfect effects of fraile humanitie; but shall with no lesse rauishment of soule acknowledge the miraculous workes of the same almightie hand. Neither is the spirituall eiection worthy of any meaner intertainment; Raritie and difficultie are wont to cause wonder; There are many things which haue wonder in their worth, and leese it in their frequency;

quence; there are some which haue it in their strangenesse, and leese it in their facilitie; Both meet in this. To see men haunted, yea possessed with a dumbe Deuill is so frequent, that it is a iust wonder to finde a man free; but to finde the dumbe spirit cast out of a man, and to heare him praising God, confessing his sinnes, teaching others the sweet experiments of mercie, deserues iust admiration. If the Cynick sought in the market for a man amongst men, well may we seeke amongst men, for a conuert. Neither is the difficultie lesse then the rarenesse: The strong man hath the possession, all passages are blockt

vp, all helpes barred, by the trecherie of our nature; If any soule be rescued from these spirituall wickednesses, it is the praise of him that doth wonders alone.

But whom doe I see wondering? The multitude; The vnlearned beholders follow that act with wonder, which the learned Scribes entertaine with obloquie : God hath reuealed those things to babes, which he hath hid from the wise, and prudent. With what scorne did those great Rabbins speake of these sonnes of the earth, *This people that knowes not the Law is accursed?* Yet the mercie of God makes an aduantage of their simplicitie;

ſimplicities ; in that they are therefore leſſe ſubieſt to cauillation, and incredulities ; as contrarily, his iuſtice cauſes the proud knowledge of the other to lie as a blocke in their way, to the readie aſſent vnto the diuine power of the Meſſias ; Let the pride of glorious aduerſaries diſdaine the pouertie of the clients of the Goſpell ; it ſhall not repent vs to goe to heauen with the vulgar, whiles their great ones goe in ſtate to perdition.

The multitude wondered ; Who cenſured but Scribes great Doctours of the law, of the diuinitie of the Iewes ? What Scribes, but thoſe of Ieruſalem, the moſt

eminent Academie of Iudea? These were the men, who out of their deepe-reputed iudgement cast these foule aspersions vpon Christ. Great wits oft-times mis-lead both the owners and followers; How many shall once wish they had beene borne dullards, yea idiots, when they shall finde their wit to haue barred them out of heauen? Where is the Scribe, where is the disputer of this world? Hath not God made the wisdome of the world foolishnesse? Say the world what it will, a dramme of holinesse is worth a pound of wit; Let others censure with the Scribes, let me wonder with the multitude.

What

What could malice say worſe,
He caſteth out Devils through Beelzebub the Prince of Devils? The
Iewes well knew that the Gods
of the heathen were no other
then Devils; Amongſt whom
for that the *Lord of Flies* (ſo cal-
led, whether for the concurrence
of flies to the abundance of his
ſacrifices, or for his aide implo-
red againſt the infeſtation of
theſe ſwarmes) was held the
chiefe, therefore they ſtile him,
The Prince of Devils. There is a
ſubordination of ſpirits; ſome
hier in degree, ſome inferiour to
others; Our Sauour himſelfe
tels vs of the Deuill, and his
Angels; Meſſengers are inferi-
our to thoſe that ſend them:

The seven Devils that entred into the swept, and garnished house, were worle then the former; Neither can Principalities, and Powers, and Gouvernours, and Princes of the darknesse of this world designe other then severall rankes of euill Angels; There can be no being, without some kinde of order, there can be no order in paritie; If wee looke vp into heauen, there is *The King of Gods, The Lord of Lords*; hier then the hiest. If to the earth, There are Monarchs, Kings, Princes, Peeres, people; If we looke downe to hell, *There is the Prince of Devils*; They labour for confusion that call for paritie; What should the Church

Church doe with such a forme,
as is not exemplified in heauen,
in earth, in hell?

One deuill (according to
their supposition) may be vsed
to cast out another: How farre
the command of one spirit ouer
another may extend, it is a secret
of infernall state, too deepe for
the inquirie of men: The thing
it selfe is apparent; vpon com-
pact, and precontracted com-
position, one giues way to o-
ther for the common aduan-
tage; As we see it in the Com-
mon-wealth of Cheaters, and
Cut-purses; one doth the fact,
another is feed to bring it out,
and to procure restitution: both
are of the trade; both conspire
to

to the fraud; the actor falls not out with the reuealer; but diuides with him that cunning spoile.

One malicious miscreant sets the Deuill on worke to the inflicting of disease, or death; another vpon agreement, for a further spirituall gaine, takes him off; There is a Deuill in both; And if there seeme more bodily fauour, there is no lesse spirituall danger in the latter; In the one Satan wins the agent, the suitor in the other; It will be no cause of discord in hell, that one deuill giues ease to the body which another tormented, that both may triumph in the gaine of a soule. O God, that
any

any creature which beares thine Image, should not abhorre to be beholden to the powers of hell for aid, for aduice? *Is it not because there is not a God in Israel, that men goe to inquire of the god of Ekron?* Can men be so sottish to thinke that the vowed enemye of their soules can offer them a baite, without an hooke? What euill is there in the citie which the Lord hath not done, what is there which he cannot as easily redresse: He wounds, he heales againe; And if he will not, it is the Lord, let him doe what seemes good in his eyes; If he doe not deliuer vs, he will crowne our faithfulnessse in a patient perseuerance.

The

The wounds of a God are better then the salues of Satan.

Was it possible that the wit of Enuie could deuise so hie a slander? Beelzebub was a God of the heathen; therefore herein they accuse him for an Idolater; Beelzebub was a Deuill to the Iewes, therefore they accuse him for a coniurer; Beelzebub was the chiefe of Deuils, therefore they accuse him for an Arch-exorcist, for the worst kinde of Magician; Some professors of this blacke Art, though their worke be deuillish, yet they pretend to doe it in the name of Iesus; and will presumptuously seeme to doe that by command, which is secretly transacted by agreement

agreement; the Scribes accuse Christ of a direct compact with the Deuill; and suppose both a league and familiaritie, which by the law of *Moses* (in the very hand of a *Saul*) was no other then deadly; Yea so deepe doth this wound reach, that our Sauour, searching it to the botome, findes no lesse in it then the sinne against the Holyghost; inferring hereupon that dreadfull sentence of the irre-missiblenesse of that sinne vnto death: And if this horrible crimination were cast vpon thee, ô Sauour, in whom the Prince of this world found nothing, what wonder is it if we thy sinfull seruants be branded
on

on all sides with euill tongues ?

Yea (which is yet more) how plaine is it that these men forced their tongue to speake this slander against their owne heart ? Else, this blasphemie had beene only against the sonne of man, not against the holy Ghost ; but now, that the searcher of hearts findes it to be no lesse then against the blessed spirit of God, the spight must needs be obstinate ; their malice doth wilfully crosse their conscience. Enuie neuer regards how true, but how mischieuous ; So it may gall, or kill, it cares little, whether with truth, or falshood ; For vs, *Blessed are ye when men reuile vs, and say all manner of euill of vs,*

us, for the name of Christ; For them: What reward shall be giuen to thee, thou false tongue? Euen sharpe arrowes with hote burning coles; Yea those very coles of hell from which thou wert enkindled.

There was yet a third sort that went a mid-way betwixt wonder, and censure; These were not so malicious as to impute the miracle to a Satanicall operation; they confesse it good, but not enough; and therefore vrge Christ to a further prooffe; Though thou hast cast out this dumb Deuill, yet this is no sufficient argument of thy diuine power; Wee haue yet seene nothing from thee like those ancient miracles, of the times of our fore-

fore-fathers. Iosua caused the Sunne to stand still; Elias brought fire downe from heauen; Samuel astonisht the people with thunder and raine in the midst of haruest; If thou wouldst command our beleefe, doe somewhat like to these; The casting out of a Deuill, shewes thee to haue some power ouer hell; shew vs now, that thou hast no lesse power ouer heauen. There is a kinde of vnreasonablenesse of desire, and insatiablenesse in infidelitie; it neuer knowes when it hath euidence enough; This which the Iewes ouer-looked, was a more irrefragable demonstration of diuinitie, then that which they desired. A Deuill was more then a Meteor, or a parcell of an element;

element; to caſt out a Deuill by command, more then to command fire from heauen: Infidelitie euer loues to be her owne caruer.

No ſonne can be more like a father, then theſe Iewes to their progenitors in the deſert; that there might be no feare of degenerating into good, they alſo of old tempted God in the Wilderneſſe: Firſt, they are wearie of the Egyptian bondage, and are readie to fall out with God, and *Moses*, for their ſtay in thoſe furnaces: By ten miraculous plagues they are freed, and going out of thoſe confines; the Egyptians follow them, the ſea is before them;

Aa

now

now they are more afflicted with their libertie, then their servitude; The sea yeelds way, the Egyptians are drowned; and now, that they are safe on the other shore, they tempt the providence of God for water; The rocke yeelds it them; then, no lesse for bread and meat; God sends them Manna, and Quails, they crie out of the food of Angels; Their present enemies in the way are vanquished, they whine at the men of measures, in the heart of Canaan; Nothing from God but mercie; nothing from them but Temptation.

Their true brood both in nature and sinne had abundant proofes of the Messiah; if curing
the

the blinde, lame, diſeaſed, deafe, dumbe, eieſting deuils, ouer- ruling the elements, raiſing the dead, could haue bene ſuffici- ent; yet ſtill they muſt haue a ſigne from heauen; and ſhut vp in the ſtile of the Tempter, *If thou be the Chriſt.* The gracious heart is credulous; Euen where it ſees not, it beleeueth; and where it ſees but a little, it beleeueth a great deale; Neither doth it pre- ſume to preſcribe vnto God what, and how he ſhall worke; but takes what it findes, and vn- moueably reſts in what it takes. Any miracle, no miracle ſerues enough for their aſſent, who haue built their faith vpon the Goſpell of the Lord Ieſus.

Matthew called.

TH E number of the Apostles was not yet full, One roome is left void for a future occupant; who can but expect, that it is reserved for some eminent person ? and behold, *Matthew* the Publican is the man : Oh the strange election of Christ ; Those other disciples, whose calling is recorded, were from the Fisher-boat, this from the Tole-booth ; They were vnlettered, this infamous ;
The

The condition was not in it selfe sinfull, but as the taxes, which the Romans imposed on Gods free people, were odious, so the Collectors, the Farmers of them abominable; Besides, that it was hard to hold that seat without oppression, without exaction; One that best knew it, branded it with poling, and sycophancie: And now, behold a griping Publican called to the familie, to the Apostle-ship, to the Secretary-ship of God; Who can despaire in the conscience of his vnworthinesse, when he sees this patterne of the free bountie of him that calleth vs? Merits doe not carrie it in the gracious election of God, but

his incre fauour. There fate
Matthew the Publican busie in
his Counting-house, reckoning
vp the summes of his Rentalls;
raking vp his arerages, and
wrangling for denied duties,
and did so little thinke of a Sa-
uiour, that he did not so much
as looke at his passage, but, *Ie-
sus*, as he passed by, saw a man sit-
ting at the receit of custome, named
Matthew; As if this prospect had
beene sudden and casuall, *Iesus*
saw him in passing by; Oh Sauour,
before the world was, thou
sawst that man sitting there,
thou sawst thine owne passage;
thou sawst his call in thy pas-
sage; and now thou goest pur-
posely that way, that thou
mightst

mightst see, and call : Nothing can be hid from that piercing eie; one glance whereof hath discerned a Disciple in the clothes of a Publican; That habit, that shop of extortion cannot conceale from thee a vessell of election; In all formes thou knowest thine owne; and in thine owne time shalt fetch them out of the disguises of their foule sins, or vnfit conditions; What sawst thou, ô Sauour, in that Publican, that might either allure thine eie, or not offend it? What but an hatefull trade, an euill eie, a griple hand, bloudie tables, heapes of spoile? yet now thou saidst, *Follow mee*; Thou that saidst once to Ierusa-

lem, Thy birth and natiuitie is of the land of Canaan; Thy father was an Amorite, thy mother an Hittite; Thy nauell was not cut, neither wert thou washed in water, to supple thee, thou wast not salted at all; thou wast not swaddled at all; None eie pittied thee, but thou wast cast out in the open fields, to the loathing of thy person, in the day that thou wast borne; And when I passed by thee, and saw thee polluted in thine owne bloud, I said vnto thee, Liue, yea, I said vnto thee, when thou wast in thy bloud, Liue; Now also, when thou passedst by, and sawst Matthew sitting at the receit of custome, saidest to him, Follow mee; The life of this Publican was so much worse, then the birth of that

that forlorne Amorite, as, *Follow mee*, was more then, *Liue*; What canst thou see in vs, ô God, but vglie deformities, horrible sins, despicable miseries, yet doth it please thy mercie to say vnto vs, both, *Liue*, and, *Follow mee*?

The iust man is the first accuser of himselfe; whom doe we heare to blazon the shame of *Matthew*, but his owne mouth? *Matthew* the Euangelist tells vs of *Matthew* the Publican; His fellowes call him *Leui*, as willing to lay their finger vpon the spot of his vnpleasing profession; himselfe will not smother, nor blanche it a whit, but publishes it to all the world, in a thankfull recognition of the mercie

mercie that called him; as liking well that his basenesse should serue for a fit foile to set off the glorious lustre of his grace by whom he was elected; What matters it how vile we are, ô God, so thy glorie may rise in our abasement?

That word was enough, *Follow mee*; spoken by the same tongue, that said to the corps, at Nain, *Young man I say to thee, Arise*; He that said, at first, *Let there be light*, saies now, *Follow me*: That power sweetly inclines which could forceably command; the force is not more vnresistible, then the inclination; When the Sun shines vpon the Isicles, can they choose but melt,

melt, and fall? When it looks into a dungeon, can the place choose but be inlightened? Doe we see the Ier drawing vp strawes to it, the Load-stone yron, and doe we maruell if the omnipotent Sauour, by the influence of his grace, attract the heart of a Publican? *He arose and followed him.* We are all naturally auerse from thee, ô God; doe thou but bid vs *Follow thee*; draw vs by thy powerfull word, and we shall run after thee. Alas, thou speakest, and we sit still; thou speakest by thine outward word to our eare, and we stir not, speake thou by the secret, and effectuall word of thy spirit, to our heart;
The

The world cannot hold vs downe, Satan cannot stop our way, we shall arise, and follow thee.

It was not a more busie then gainfull trade that *Matthew* abandoned to follow Christ into pouertie; and now he cast away his counters, and stricke his tallies, and crossed his books, and contemned his heapes of cash in comparison of that better treasure, which he fore-saw lie open in that happie attendance. If any commoditie be valued of vs too deare to be parted with, for Christ, we are more fit to be Publicans, then Disciples; Our Sauour inuites *Matthew* to a Disciple-ship; *Mat-
thew*

thew inuites him to a feast. The ioy of his call makes him to begin his abdication of the world, in a banquet.

Here was not a more cheerefull thankfulness in the inuiter, then a gracious humilitie in the guest: The new seruant bids his master, the Publican his Sauiour, and is honoured with so blessed a presence. I doe not finde where Iesus was euer bidden to any table, and refused; If a Pharisee, if a Publican inuited him, he made not daintie to goe; Not for the pleasure of the dishes; what was that to him who began his worke in a whole Lent of daies? But (as it was his meat and drinke to doe the

the will of his Father,) for the benefit of so winning a conuersion. If he sate with sinners, he conuerted them; If with conuerts, he confirmed and instructed them; If with the poore, he fed them; If with the rich in substance, he made them richer in grace. At whose board did he euer sit, and left not his host a gainer? The poore Bridegroom entertaines him, and hath his water-pots filled with wine: *Simon* the Pharisee entertaines him, and hath his table honoured with the publique remission of a penitent sinner, with the heauenly doctrine of remission: *Zacheus* entertaines him, saluation came that day to his

his house, with the author of it; that presence made the Publican a sonne of *Abraham*; *Matthew* is recompenced for his feast with an Apostle-ship : *Martha*, and *Mary* entertaine him, and besides diuine instruction receiue their brother from the dead ; O Sauour, whether thou feast vs, or we feast thee, in both of them is blessednesse.

Where a Publican is the Feast-master, it is no maruell if the guests be Publicans, and sinners ; whether they came alone out of an hope of that mercie, which they saw their fellow had found ; or whether *Matthew* inuited them to be partners of that plentiful grace, whereof he

he had tasted, I inquire not; Publicans and sinners will flocke together; the one, hatefull for their trade, the other for their vicious life. Common contempt hath wrought them to an vnanimitie; and sends them to seeke mutuall comfort in that societie, which all others held loathsome and contagious. Moderate correction humbleth, and shameth the offender; whereas a cruell seueritie makes men desperate; and driues them to those courses, whereby they are more dangerously infected; How many haue gone into the prison faultie, and returned flagitious? If Publicans were not sinners, they were no whit beholden

beholden to their neighbours.

What a table full was here?

The Sonne of God beset with

Publicans, and sinners: Oh hap-

pie Publicans, and sinners, that

had found out their Sauour;

Oh mercifull Sauour, that dis-

dained not in Publicans and

sinners.

What sinner can feare to

kneele before thee, when he sees

Publicans and sinners sit with

thee? Who can feare to be de-

spised of thy meeknesse, and

mercy, which didst not ab-

horre, to conuerse with the out-

casts of men? Thou didst not

despise the theefe confessing vp-

on the crosse, nor the sinner

weeping vpon thy feet, nor the

Cananite

Cananite crying to thee in the way, not the blushing adulteresse, nor the odious Publican, nor the forswearing Disciple, nor the persecutor of Disciples, nor thine owne executioners, how can we be vnwelcome to thee, if we come with teares in our eies, faith in our hearts, restitution in our hands? Oh Sauiour, our breasts are too oft shut vpon thee, thy bosome is euer open to vs; we are as great sinners as the consorts of these Publicans, why should we despaire of a roome at thy Table?

The Squint-eid Pharisees look a-crosse at all the actions of Christ; where they should haue admired his mercie, they caull
at

at his holinesse; *They said to his Disciples; why eateth your master with Publicans, and sinners?* They durst not say thus to the Master, whose answer (they knew) would soone haue conuincd them; This winde (they hoped) might shake the weake faith of the Disciples; They speake where they may be most likely to hurt; All the crue of Satanicall instruments haue learnt this craft of their old Tutor in Paradise: Wee cannot reuerence that man, whom we thinke vn-holy; Christ had lost the hearts of his followers, if they had entertained the least suspition of his impuritie; which the murmur of these enuious Pharisees

would faine insinuate; *He cannot be worthy to be followed that is vncleane; He cannot but be vncleane that eateth with Publicans and sinners:* Proud and foolish Pharisees, ye fast whiles Christ eateth; ye fast in your houses, whiles Christ eateth in other mens; ye fast with your owne, whiles Christ feasts with sinners; but if ye fast in pride, whiles Christ eats in humilitie; if ye fast at home, for merit, or popularitie, whiles Christ feasts with sinners for compassion, for edification, for conuersion, your fast is vn-
cleane, his fealt is holy, ye shall haue your portion with hypocrites, when those Publicans, and sinners shall be glorious.

When

When these censurers thought the Disciples had offended, they speake not to them, but to their Master; Why doe thy Disciples that which is not lawfull? now, when they thought Christ offended, they speake not to him, but to the Disciples; Thus, like true make-bates they goe about to make a breach in the familie of Christ, by setting off the one from the other; The quicke eie of our Sauour hath soone espied the packe of their fraud, and therefore he takes the words out of the mouthes of his Disciples, into his owne; They had spoke of Christ to the Disciples; Christ answers for the Disciples concerning
Bb 3 himselfe,

himselfe, *The whole need not the Physitian, but the sicke.* According to the two qualities of pride; scorne, and ouer-wee-ning, these insolent Pharisees ouer-rated their owne holinesse, contemned the noted vnholinesse of others; As if themselves were not tainted with secret sinnes, as if others could not be cleansed by repentance; The searcher of hearts meets with their arrogance, and findes those iusticiaries sinfull, those sinners iust; The spirituall Physitian findes the sicknesse of those sinners wholsome, the health of those Pharisees desperate: that, wholsome, because it calls for the helpe of the Physitian,

fitian, this, desperate, because it needs not. Euery soule is sicke; those most, that feele it not; Those that feele it, complaine, those that complaine, haue cure; those that feele it not, shall finde themselues dying ere they can wish to recouer. Oh blessed Physitian, by whose stripes we are healed, by whose death we live, happie are they that are vnder thy hands, sicke, as of sin, so of sorrow for sin; it is as vnpossible they should die, as it is vnpossible for thee to want either skill, or power, or mercy; Sin hath made vs sicke vnto death, make thou vs but as sicke of our sinnes, we are as safe, as thou art gracious.

Christ among the Gergesens, or Legion, and the Gadarene heard.

L Doe not any where finde so furious a Demoniacke, as amongst the Gergesens; Satan is most tyrannous, where he is obeyed most. Christ no sooner sailed over the lake, then he was met with two possessed Gadarenes; The extreme rage of the one hath drowned the mention of the other; Yet in the midst of all that crueltie of the euill spirit, there

there was sometimes a remission, if not an intermission, of vexation; If, *Oft-times* Satan caught him, then, sometimes, in the same violence, he caught him not. It was no thanke to that malignant one, who as he was indefatigable in his executions, so ynameasurable in his malice; but, to the mercifull ouer-ruling of God, who in a gracious respect to the weaknesse of his poore creatures, limits the spightfull attempts of that immortall enemy; and takes off this Maffiue, whiles we may take breath: Hee who in his iustice giues way to some onsets of Satan, in his mercie restraines them; so regarding our deseruings,

deseruings, that withall he regards our strength : If way should be giuen to that malicious spirit, we could not subsist ; no violent thing can indure ; and if Satan might haue his will, we should no moment be free ; He can be no more weary of doing euill to vs, then God is of doing good : Are we therefore preserued from the malignitie of these powers of darknesse, *Blessed be our strong helper that hath not giuen vs ouer to be a prey vnto their teeth* : Or if some scope haue beene giuen to that enuious one, to afflict vs, hath it beene with fauourable limitations, it is thine only mercy, O God, that hath chained and muzzled

muzzled vp this band-dog, so as that he may scratch vs with his pawes, but cannot pierce vs with his fangs. Farre, far is this from our deserts, who had too well merited a iust abdication from thy fauour, and protection, and an interminable seizure by Satan, both in soule and bodie.

Neither doe I here see more matter of thanks to our God, for our immunitie from the externall iniuries of Satan, then occasion of serious inquirie into his power ouer vs, for the spirituall. I see some that thinke themselves safe from this ghostly tyrannie, because they sometimes finde themselves in good
moods,

moods, free from the suggestions of grosse sins, much more from the commission; Vaine men; that feed themselves with so false and friuolous comforts; will they not see Satan, through the iust permission of God, the same to the soule, in mentall possessions, that he is to the body, in corporall? The worst demoniack hath his lightsome respites; not euer tortured; not euer furious; betwixt whiles he might looke soberly, talke sensibly, moue regularly; It is a wofull comfort that we sinne not alwaies: There is no master so barbarous as to require of his slaue a perpetuall vnintermitted toyle; yet, though he sometimes

times eate, sleepe, rest, he is a vassall still ; If that wicked one haue drawne vs to a customarie perpetration of euill, and haue wrought vs to a frequent iteration of the same sinne, this is gage enough for our seruitude, matter enough for his tyrannie, and insultation ; He that would be our tormentor alwaies, cares only to be sometimes our Tempter.

The possessed is bound, as with the inuisible fetters of Satan, so with the materiall chaines of the inhabitants ; What can bodily force preuaile against a spirit ? Yet they indeuour this restraint of the man, whether out of charitie, or iustice ;

stice; Charitie, that he might not hurt himselfe; Iustice, that he might not hurt others; None doe so much befriend the Demoniacke as those that binde him; Neither may the spirituallly possessed be otherwise handled; for though this act of the enemie be plausible, and, to appearance, pleasant, yet there is more danger in this deare, and smiling tyrannie; Two sorts of chaines are fit for outrageous sinners; Good lawes, vnpartiall executions; That they may not hurt, that they may not be hurt to eternall death.

These yron chaines are no sooner fast, then broken; There was more then an humane power

wer in this disraption; It is not hard to conceiue the vtmost of nature, in this kinde of actions; *Sampson* doth not breake the cords, and ropes like a threed of towe, but God by *Sampson*; The man doth not breake these chaines, but the spirit. How strong is the arme of these euill angels, how farre transcending the ordinarie course of nature? They are not called Powers for nothing; what flesh and bloud could but tremble at the palpa- ble inequality of this match, if herein the mercifull protection of our God did not the rather magnifie it selfe, that so much strength, met with so much malice, hath not preuailed against

VS:

vs : In spight of both we are in
safe hands ; Hee that so easily
brake the yron fetters, can neuer
breake the adamantine chaine
of our faith ; In vaine doe the
chasing billowes of hell beate
vpon that rocke, whereon we
are built ; And though these
brittle chaines of earthly met-
tall be easily broken by him, yet
the sure-tempered chaine of
Gods eternall decree, he can ne-
uer breake ; that almightie Ar-
biter of heauen, and earth, and
hell, hath chained him vp in
the bottomlesse pit, and hath so
restrained his malice, that (but,
for our good) wee cannot be
tempted ; we cannot be foyled,
but for a glorious victorie.

Alas,

Alas it is no otherwise with the spiritually possessed; The chaines of restraint are commonly broken by the furie of wickednesse; What are the respects of ciuilitie, feare of God, feare of men, wholsome lawes, carefull executions to the desperately licentious, but as cobwebs to an harrier? Let these wilde Demoniacks know, that God hath provided chaines for them, that will hold, euen everlasting chaines vnder darknesse; these are such as must hold the Devils themselves (their masters) vnto the iudgement of the great day, how much more those impotent vassals? Oh that men would suffer themselves to

be bound to their good behauiour, by the sweet, and easie recognizances of their dutie to their God, and the care of their owne soules; that so they might rather be bound vp in the bundle of life.

It was not for rest, that these chaines were torne off, but for more motions; This prisoner runs away from his friends, he cannot run away from his laylor; He is now carried into the wilderness; Not by nicere externall force, but by interuall impulsion; Carried by the same power that vnbound him, for the oportunitie of his Tyrannie, for the horror of the place, for the affamishment of his b

for

for the auoidance of all meanes
of resistance. Solitarie deserts
are the delights of Satan; It is
an vnwise zeale that moues vs
to doe that to our selves, in an
opinion of merit and holinesse,
which the Deuill wilhes to doe
to vs for a punishment, and con-
ueniencie of temptation. The e-
uill spirit is for solitarinesse;
God is for societie; *He dwells in
the assembly of his Saints, yea, there
he hath a delight to dwell;* Why
should not we account it our
happinesse that we may haue
leauē to dwell, where the au-
thor of all happinesse loues to
dwell?

There cannot be any miserie
incident into vs, whereof our

gracious Redeemer is not both
conscious, and sensible; with-
out any intreatie therefore of
the miserable Demoniack, or
suit of any friend; the God of
spirits takes pittie of his dis-
tresse; and, from no motion
but his owne, commands the
ill spirit to come forth of the
man: O admirable precedent
of mercy, preventing our re-
quests, exceeding our thoughts,
forcing fauours vpon our im-
potence; doing that for vs,
which we should, and yet can-
not desire. If men vpon our in-
stant solicitations would giue
vs their best aid, it were a iust
praise of their bountie, but it
well became thee, ô God of
mercie,

mercie, to goe without force, to giue without suit; And doe we thinke thy goodnesse is impaired by thy glory? If thou wert thus commiseratiue vpon earth, art thou lesse in heauen? How doest thou now take notice of all our complaints, of all our infirmities? How doth thine infinite pittie take order to redresse them? What euill can befall vs which thou knowest not, feelest not, relieuest not? How safe are we that haue such a Guardian, such a Mediator in heauen?

Not long before had our Sauiour commanded the windes, and waters, and they could not but obey him; now, he speaks

in the same Language to the evil spirit; he intreats not, he perswades not, he commands; Command argues superiority, He only is infinitely stronger then the strong one in possession; Else, where powers are matcht, though with some inequality, they tugge for the victory, and without a resistance yeeld nothing. There are no fewer sorts of dealing with Satan, then with men; Some haue dealt with him by suit, as the old Satanian heretickes, and the present Indian Sauages, sacrificing to him, that he hurt not: Others by couenant, conditioning their service vpon his assistance, as Witches and Magicians,

ans; Others by insinuation of
implicite compact, as charmers
and Figure-casters; Others by
adiuration, as the sonnes of *Sce-
ua*, and moderne Exorcists, vn-
warrantably charging him by
an hier name then their owne;
None euer offered to deale with
Satan by a direct and primarie
command, but the God of spi-
rits; The great Archangel, when
the strife was about the body of
Moses, commanded not, but im-
precated rather, *The Lord rebuke
thee, Satan*; It is only the God
that made this spirit an Angel of
light, that can command him,
now that he hath made him-
selfe the Prince of darknesse. If
any created power dare to

vsurpe a word of command, he laughs at their presumption; and knowes them his vassals whom he dissembles to feare as his Lords; It is thou only, ô Saviour, at whose becke those stubburne Principalities of hell yeeld, and tremble: no wicked man can be so much a slaue to Satan, as Satan is to thee; the interposition of grace may defeat that dominion of Satan; thy rule is absolute, and capable of no let. What need we to feare, whiles we are vnder so omnipotent a commander. The waues of the deepe rage horribly, yet the Lord is stronger then they; Let those Principalities and powers doe their worst; Those

Those mightie aduersaries are vnder the command of him, who loued vs so well as to bleed for vs; What can we now doubt of? His power, or his will? How can we professe him a God, and doubt of his power? How can we professe him a Sauiour, and doubt of his will? He, both can, and will command those infernall powers; we are no lesse safe, then they are malicious.

The Deuill saw Iesus by the cies of the Demoniack; For the same saw, that spake; but it was the ill spirit, that said, *I beseech thee torment me not*; It was sore against his will that he saw so dreadfull an obiect; The ouer-
ruling

ruling power of Christ dragged the foule spirit into his presence. Guiltinesse would faine keepe out of sight; The limmes of so wofull an head shall once call to the hills, and rockes to hide them from the face of the Lambe; such Lyon-like terror is in that milde face, when it lookes vpon wickednesse: Neither shall it be one day the least part of the torment of the damned, to see the most louely spectacle that heauen can afford: He, from whom they fled in his offers of grace, shall be so much more terrible, as he was, and is more gracious; I maruell not therefore that the Deuill, when he saw Iesus, cryed out; I could
maruell

marvell that he fell downe, that
he worshipped him : That
which the proud spirit would
haue had Christ to haue done to
him, in his great duell, the same
he now doth vnto Christ, fear-
fully, seruilely, forcedly; Who
shall henceforth bragge of the
externall homage he performes
to the Sonne of God, when he
sees Satan himfelfe fall downe,
and worships; What comfort
can there be in that, which is
common to vs with Deuils;
who as they beleue, and trem-
ble, so they tremble, and wor-
ship? The outward bowing is
the body of the action, the dis-
position of the soule is the soule
of it; therein lies the difference
from

from the counterfaint stoopings
of wicked men, and spirits:
The religious heart *serues the*
Lord in feare, and reioyes in him with
trembling; What it doth is in
way of seruice; In seruice to his
Lord, whose foueraintie is his
comfort, and protection; In the
feare of a sonne, not of a slaue;
In a feare tempered with ioy;
In a ioy, but allaiied with trem-
bling; whereas the prostration
of wicked men, and deuils is
only an act of forme, or of
force; as to their Iudge, as to
their tormentor, not as to their
Lord; in meere seruilitie, not in
reuerence, in an vncomfortable
dulnesse, without all delight;
in a perfect horror, without
capacitie

capacitie of ioy; These worship without thanks, because they fall downe without the true affections of worship.

Who so maruells to see the Deuill vpon his knees, would much more maruell to heare what came from his mouth; *Iesa the sonne of the most high God;* A confession, which if wee should heare without the name of the author, we should aske, from what Saint it came. Behold, the same name giuen to Christ by the Deuill, which was formerly giuen him by the Angell, *Thou shalt call his name Iesus;* That awfull name, whereat euery knee shall bow, in heauen, in earth, and vnder the earth, is called

called vpon, by this prostrate
 Deuill: and, lest that should
 not import enough, (since o-
 thers haue been honoured by
 this name in Type,) he addes,
 for full distinction, *The Sonne of*
the most hie God; The good Sy-
 rophenician, and blinde Barti-
 meus could say, *The Sonne of Da-*
uid; I was well, to acknow-
 ledge the true descent of his
 pedigree, according to the flesh;
 but this infernall spirit lookes
 aloft, and fetcheth his line out
 of the highest heauens; *The Sonne*
of the most hie God; The famous
 confession of the prime Apo-
 stle (which honoured him with
 a new name, to immortalize,)
 was no other then, *Thou art the*
Christ,

Christ, the Sonne of the liuing God;
and what other doe I heare
from the lips of a fiend? None
more diuine words could
fall from the hiest Saint; No-
thing hinders but that the veti-
est miscreant on earth, yea the
foulest Deuill in hell may
speake holily: It is no passing of
iudgement vpon loose senten-
ces; So Peter should haue beene
cast for a Satan, in denying, for-
swearing, cursing; and the De-
uill should haue beene set vp for
a Saint, in confelling, *Iesus the*
Sonne of the most hie God; Fond
hypocrite, that pleasest thy selfe,
in talking well, heare this De-
uill, and when thou canst speake
better then he; looke to fare
better,

better; but in the meane time know, that a smooth tongue, and a foule heart, carries away double iudgements.

Let curious heads dispute whether the Deuil knew Christ to be God; In this I dare beleene himselfe, though in nothing else; he knew what he beleued; he beleued what he confessed, *Iesus the Sonne of the most hie God;* To the confusion of those semi-Christians, that haue either held doubtfully, or ignorantly mis-knowne, or blaspheously denied what the very Deuils haue professed. How little can a bare speculation auaille vs in these cases of Diuinitie? So farre this Deuill hath attained, to no case,

no comfort. Knowledge alone doth but puffed vp; it is our loue that edifies; If there be not a sense of our sure interest in this Iesus, a power to apply his merits, and obedience, we are no whit the safer, no whit the better; only we are so much the wiser, to vnderstand who shall condemne vs.

This peece of the clause was spoken like a Saint, *Iesus the Son of the most hie God*; the other peece, like a Deuill, *What haue I to doe with thee?* If the disclamation were vniuersall, the latter words would impugne the former; for whiles he confesses Iesus to be the Sonne of the most hie God, he withall confesses

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his

his owne ineuitable subiection;
Wherefore would he beseech, if
he were not obnoxious; Hee
cannot, he dare not say, *What
hast thou to doe with mee*; but,
What haue I to doe with thee; Others
indeed I haue vexed, thee I feare;
in respect then of any violence,
of any personall prouocation,
What haue I to doe with thee?
And doest thou aske, ô thou
euill spirit, what thou hast
to doe with Christ, whiles thou
vexest a seruant of Christ? Hast
thou thy name from know-
ledge, and yet so mistakest him
whom thou confessest, as if no-
thing could be done to him,
but what immediately con-
cernes his owne person? Heare
that

that great, and iust Iudge sentencing vpon his dreadfull Tribunal; *In as much as thou didst it vnto one of these little ones, thou didst it vnto mee*; It is an idle misprision to seuer the sense of an iniurie done to any of the members, from the head.

He that had humilitie enough to kneele to the Sonne of God, hath boldnesse enough to expostulate, *Art thou come to torment vs before our time*? Whether it were, that Satan, who vseth to inioy the torment of sinners, whose musicke it is to heare our shriekes, and gnashings, held it no small peece of his torment, to be restrained in the exercise of his tyrannie; Or, whether the

very presence of Christ were his racke : For, the guiltie spirit proiecteth terrible things, and cannot behold the Iudge, or the executioner without a renouation of horror, Or, whether (as himselfe professeth) he were now in a fearefull expectation of being commanded downe into the deepe, for a further degree of actuall torment, which he thus deprecates.

There are tortures appointed to the very spirituall natures of euill Angels; Men, that are led by sense, haue easily granted the body subiect to torment, who yet, haue not so readily conceiued this incident to a spirituall substance : The holy Ghost

Ghost hath not thought it fit to acquaint vs with the particular manner of these inuisible acts, rather willing that we should herein feare, then inquire; but, as all matters of faith, though they cannot be proued by reason (for that they are in an higher sphere) yet afford an answer able to stop the mouth of all reason, that dares barke against them, (since truth cannot be opposite to it selfe) so, this of the sufferings of spirits; There is therefore both an intentionall torment incident to spirits, and a reall: For, as in blessednesse the good spirits finde themselves ioyned vnto the chiefe good; and, hereupon feele a

perfect loue of God, and vn-
speakeable ioy in him, and rest
in themselves, so contrarily, the
euill spirits perceiue themselves
eternally excluded from the
presence of God, and see them-
selves settled in a wofull dark-
nesse; and, from the sense of
this separation arises an horror
not to be expressed, not to be
conceiued; How many men
haue we knowne to torment
themselves with their owne
thoughts? There needs no o-
ther gibbet then that, which
their troubled spirit hath erected
in their owne heart: and if some
paines begin at the body, and
from thence afflict the soule in
a copartnerhip of griefe, yet
others

others arise immediately from the soule, and draw the body into a participation of miserie; Why may we not therefore conceiue meere and separate spirits capable of such an inward ex-cruciation?

Besides which, I heare the Iudge of men and Angels say, *Goe ye cursed into everlasting fire, prepared for the Deuill, and his Angels*; I heare the Prophet say, *Tophet is prepared of old*; If with feare, and without curiositie we may looke vpon those flames; Why may we not attribute a spirituall nature to that more then naturall fire? In the end of the world, the elements shall be dissolued by fire: and if the pure

quintessentiall matter of the skie, and the element of fire it selfe, shall be dissolued by fire, then that last fire shall be of another nature, then that which it consumeth; what hinders then but that the omnipotent God hath from eternitie created a fire of another nature proportionable euen, to spirituall essences? Or why may we not distinguish of fire, as it is it selfe, a bodily creature, and, as it is an instrument of Gods iustice, so working, not by any materiall vertue, or power of it owne, but by a certaine height of supernaturall efficacie, to which it is exalted by the omnipotence of that supreme and righteous Iudge?

ludge? Or lastly, why may we not conceiue that though spirits haue nothing materiall in their nature, which that fire should worke vpon, yet by the iudgement of the almightie Arbitrer of the world, iustly willing their torment, they may be made most sensible of paine, and, by the obedible submission of their created nature, wrought vpon immediately by their appointed tortures; Besides, the very horror, which ariseth from the place, whereto they are eueralstingly confined: For if the incorporeall spirits of liuing men may be held in a loathed, or painfull body, and conceiue sorrow to be so imprisoned; Why

Why may we not as easily yeeld that the euill spirits of Angels, or men may be held in those direfull flames, and much more abhorre therein to continue for euer? Tremble rather, ô my soule, at the thought of this wofull condition of the euill Angels; who, for one only act of Apostasie from God, are thus perpetually tormented, whereas we sinfull wretches multiplie many, and presumptuous offences against the Maiestie of our God; And withall admire, and magnifie that infinite mercie to the miserable generation of man; which, after this holy seueritie of iustice to the reuolted Angels, so graciously

ously forbears our hainous iniquities, and both suffers vs to be free for the time, from these hellish torments, and giues vs oportunitie of a perfect freedom from them for euer; *Praise the Lord, ô my soule, and all that is within mee, praise his holy name, who forgiueth all thy sinnes, and healeth all thine infirmities; Who redeemeth thy life from destruction, and crowneth thee with mercie and compassions.*

There is no time wherein the euill spirits are not tormented; there is a time, wherein they expect to be tormented yet more; *Art thou come to torment vs before our time?* They knew that the last Assises are the prefixed terme of

of their full execution; which they also vnderstood to be not yet come; For though they knew not when the day of Iudgement should be; (a point concealed from the glorious Angels of heauen) yet they knew when it should not be; and therefore can say, *Before the time.* Euen the very euill spirits confesse, and fearfully attend a set day of vniuersall Sessions; They belecue lesse then Deuils, that either doubt of, or denie that day of finall retribution.

Oh the wonderfull mercie of our God, that both to wicked men, and spirits, respites the vtmost of their torment; He might vpon the first instant of the

the fall of Angels, haue inflicted on them the hiest extremitie of his vengeance; He might vpon the first sinnes of our youth (yea of our nature) haue swept vs away, and giuen vs our portion in that fierie lake; he staies a time for both; Though, with this difference of mercie to vs men, that here, not only is a delay, but, may be, an vtter preuention of punishment, which to the euill spirits is altogether impossible; They doe suffer, they must suffer; and though they haue now deserued to suffer all they must, yet they must once suffer more then they doe.

Yet, so doth this euill spirit expostulate, that he saies; *I beseech thee*

thee torment me not. The world is well changed, since Satans first onser vpon Christ; Then, he could say, *If thou be the Sonne of God; now, Iesus, the Sonne of the most hie God; then, All these will I giue thee if thou wilt fall downe, and worship me; now, I beseech thee torment mee not;* The same power, when he lists, can change the note of the Tempter, to vs; How happie are we that haue such a Redeemer as can command the Deuils to their chaines? Oh consider this ye lawlesse sinners, that haue said; *Let vs breake his bonds, and cast his cords from vs;* How euer the Almighty suffers you, for a iudgement to haue free scope
to

to euill, and ye can now impotently resist the reuealed will of your Creator, yet the time shall come, when ye shall see the very masters, whom ye haue serued, (the powers of darknesse) vnable to auoide the reuenges of God; How much lesse shall man striue with his Maker; man, whose breath is in his nostrills, whose house is clay, whose foundation is in the dust?

Nature teaches euery creature to wish a freedome from paine: the foulest spirits cannot but loue themselues; and this loue must needs produce a deprecation of euill; Yet, what a thing is this, to heare the Deuill at his praiers?

praiers? *I beseech thee torment me not*; Deuotion is not guiltie of this, but feare; There is no grace in the suit of Devils, but nature; no respect of glory to their Creator, but their owne ease; They cannot pray against sinne, but against torment for sinne. What newes is it now, to heare the profanest mouth, in extremitie, imploring the sacred name of God, when the Devils doe so? The worst of all creatures hates punishment, and can say, *Lead me not into paine*; only the good heart can say, *Lead me not into temptation*; If we can as heartily pray against sinne, for the auoiding of displeasure, as against punishment, when we haue

haue displeased, there is true grace in the soule: Indeed, if we could feruently pray against sinne, we should not need to pray against punishment; which is no other then the inseparable shadow of that body; but if we haue not laboured against our sinnes, in vaine doe we pray against punishment; God must be iust; and the wages of sinne is death.

It pleased our holy Sauour, not only to let fall words of command vpon this spirit, but to interchange some speeches with him: All Christs actions are not for example: It was the error of our Grand-mother to hold chat with Satan; That
Ec God,

God, who knowes the craft of that old Serpent, and our weake simplicitie, hath charged vs not to inquire of an euill spirit; surely, if the Disciples returning to *Jacobs* Well, wondred to see Christ talke with a woman, well may we wonder to see him talking with an vncleane Spirit; Let it be no presumption, ô Sauiour, to aske vpon what grounds thou didst this, wherein we may not follow thee: We know, that sinne was excepted in thy conformitie of thy selfe to vs; we know there was no guile found in thy mouth, no possibilitie of taint in thy nature, in thine actions; Neither is it hard to conceiue how

how the same thing may be done by thee without sinne, which we cannot but sinne in doing. There is a vast difference in the Intention, in the Agent; For, on the one side, thou didst not aske the name of the spirit, as one that knew not, and would learne by inquiring; but, that by the confession of that mischiefe, which thou pleasedst to suffer, the grace of the cure might be the more conspicuous, the more glorious; so, on the other, God and man might doe that safely, which meere man cannot doe, without danger; thou mightest touch the leprosie, and not be legally vncleane, because thou touchedst

it to heale it, didst not touch it with possibilitie of infection; So mightest thou, who by reason of the perfection of thy diuine nature, wert vncapable of any staine, by the interlocution with Satan, safely conferre with him; whom corrupt man, pre-disposed to the danger of such a pearle, may not meddle with, without sinne, because not without perill; It is for none but God to hold discourse with Satan; Our surest way is to haue as little to doe with that euill one, as we may; and if he shall offer to maintaine conference with vs by his secret tentations, to turne our speech vnto our God, with the Archangel,

gell, *The Lord rebuke thee Satan.*

It was the presupposition of him that knew it, that not only men but spirits haue names; This then he askes; not out of anignorance, or curiositie; nothing could be hid from him who calleth the starres, and all the hosts of heauen by their names; but, out of a iust respect to the glory of the miracle he was working; whereto the notice of the name would not a little auaille: For, if without inquirie, or confession, our Saviour had, eiected this euill spirit, it had passed for the single dispossession of one onely Deuill, whereas now, it appears there was a combination

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and hellish champertie in these powers of darknesse, which were all forced to vaile vnto that almightie command.

Before, the Deuill had spoken singularly of himselfe, *What haue I to doe with thee*; and, *I beseech thee torment me not*; Our Sauour yet, knowing that there was a multitude of Deuils lurking in that brest, who dissembled their presence, wrests it out of the Spirit by this interrogation, *What is thy name*? Now can those wicked ones no longer hide themselves; He that asked the question, forced the answer, *My name is Legion*. The author of discord hath borrowed a name of

of warre : from that militarie order of discipline (by which the Iewes were subdued) doth the Deuill fetch his denomination; They were many, yet they say, *My name*, not, *Our name*; though many, they speake as one, they act as one, in this possession : There is a maruellous accordance euen betwixt euill spirits; that Kingdome is not diuided, for then it could not stand; I wonder not that wicked men doe so conspire in euill; that there is such vnanimitie in the brokers, and abettors of errors, when I see those deuils, which are many in substance, are one in name, action, habitation; Who can bragge too much of

vnitie, when it is incident into wicked spirits? All the praise of concord is in the subiect; if that be holy, the consent is Angelicall, if sinfull, detuillish.

What a fearfull aduantage haue our spirituall enemies against vs? If armed troupes come against single straglers, what hope is there of life, of victorie? How much doth it concerne vs to band our hearts together, in a communion of Saints? Our enemies come vpon vs like a torrent; Oh let not vs run asunder like drops in the dust; All our vnited forces will be little enough, to make head against this league of destruction.

Legion

Legion imports Order, number, conflict. Order, in that there is a distinction of regiment, a subordination of Officers; Though in hell there be confusion of faces, yet not confusion of degrees; Number; Those that haue reckoned a Legion at the lowest, haue counted it six thousand; others, haue more then doubled it; though here it is not strict, but figuratiue, yet the letter of it implies multitude; How fearfull is the consideration of the number of Apostate-Angels? And if a Legion can attend one man, how many must we needs thinke are they, who, all the world ouer, are at hand to the punishment of

of the wicked, the exercise of the good, the temptation of both; It cannot be hoped there can be any place, or time, wherein we may be secure from the onsets of these enemies; Be sure, ye lewd men, ye shall want no furtherance to euill, no torment for euill; Be sure, ye godly, ye shall not want combatants to trie your strength, and skill; Awaken your courages to resist, and stirre vp your hearts to make sure the meanes of your safetic; There are more with vs then against vs; The God of heauen is with vs, if we be with him; and our Angels behold the face of God; If euery deuill were a Legion, we are safe: Though wee walke

valke through the valley of the shadow of death, we shall feare no euill; Thou, ô Lord, shalt stretch forth thine hand against the wrath of our enemies, and thy right hand shall saue vs.

Conflict; All this number is not for sight, for rest; but for motion, for action; Neither was there euer houre, since the first blow giuen to our first parents, wherein there was so much as a truce betwixt these aduersaries. As therefore strong frontier-Townes, when there is a peace concluded on both parts, breake vp their garrison, open their gates, neglect their Bull-warkes; but, when they heare of the enemy mustering his

his forces, in great and vnequall numbers, then they double their guard ; keepe Sentinell, repaire their Sconces, so must we, vpon the certaine knowledge of our numerous, and deadly enemies, in continuall aray against vs, adresse our selues alwaies to a warie and strong resistance. I doe not obserue the most to thinke of this gostly hostilitie ; Either they do not find there are tentations, or those tentations hurtfull ; they see no worse then themselves ; and if they feele motions of euill, arising in them, they impute it to fancie, or vnreasonable appetite ; to no power, but natures ; and, those motions they follow, without sensible

sensible hurt; neither see they what harme it is to sinne : Is it any maruell that carnall eies cannot discerne spirituall objects? That the world who is the friend, the vassall of Satan, is in no warre with him? *Elishaes* seruant, when his eies were opened saw troupes of spirituall soldiers, which before he discerned not; If the eies of our soules be once enlightened by supernaturall knowledge, and the cleere beames of faith, we shall as plainly descrie the inuisible powers of wickednesse, as now our bodily eies see heauen, and earth. They are, though we see them not, wee cannot be safe from them, if we doe not acknowledge,

knowledge, not oppose them.

The Devils are now become great suitors to Christ; That he would not command them into the deepe; that he would permit their entrance into the swine. What is this deepe but hell? both for the vtter separation from the face of God; and for the impossibilitie of passage to the region of rest and glory? The very euill spirits, then, feare, and expect a further degree of torment; they know themselues reserued in those chaines of darknesse for the iudgement of the great day; There is the same wages due to their sinnes, and to ours; neither are the wages paid till the worke be done; they,

they, tempting men to sinne, must needs sinne grievously in tempting; as with vs men those that mislead into sinne, offend more then the actors; not till the vpshot therefore of their wickednesse shall they receiue the full measure of their condemnation: This day, this deepe they tremble at; what shall I say of those men that feare it not? It is hard for men to belecue their owne vnbeleefe: If they were perswaded of this fierie dungeon, this bottomlesse deepe, wherein euery sinne shall receiue an horrible portion with the damned, durst they stretch forth their hands to wickednesse? No man will put his

his hand into a fierie crucible to fetch gold thence, because he knowes it will burne him ; Did we as truly beleue the euerlasting burning of that infernall fire, we durst not offer to fetch pleasures, or profits, out of the midst of those flames.

This degree of torment they grant in Christs power to command; they knew his power vnresistible; had he therefore but said, *Backe to hell, whence ye came,* they could no more haue staid vpon earth, then they can now climbe into heauen. O the wonderfull dispensation of the Almighty ; who though he could command all the euill spirits downe to their dungeons in an instant ;

instant; so as they should haue no more oportunitie of temptation, yet thinkes fit to retaine them vpon earth; It is not out of weaknesse, or improuidence of that diuine hand, that wicked spirits tyrannizie here ypon earth, but out of the most wise, and most holy ordination of God, who knowes how to turne euill into good; how to fetch good out of euill; and by the worst instruments, to bring about his most iust decrees: Oh that we could adore that awfull, and infinite power, and cheerefully cast our selues vpon that providence, which keeps the Keyes euen of hell it selfe, and either lets out, or returns the Devils to their places.

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Their other suit hath some marvell in moving it, more in the grant; *That they might be suffered to enter into the heard of Swine.* It was their ambition of some mischief, that brought forth this desire; that since they might not vex the bodie of the man, they might yet afflict men in their goods; The malice of these enuious spirits reacheth from vs, to ours; It is fore against their wills, if we be not euery way miserable: If the Swine were legally vncleane for the vse of the table, yet they were naturally good; Had not Satan knowne them vsfull for man, he had neuer desired their ruine; But as Fencers will seeme to fetch a blow at the legge, when they intend

intend it at the head ; so doth this deuill ; whiles he driues at the Swine, he aimes at the soules of these Gadarens; by this meanes, he hoped well (and his hope was not vaine) to worke in these Gergesens a discontentment at Christ, an vnwillingnesse to entertaine him, a desire of his absence; he meant to turne them into Swine, by the losse of their Swine : It was not the rafters, or stones of the house of *Iobs* children, that he bore the grudge to, but to the owners ; nor to the liues of the children so much, as the soule of their father ; There is no affliction wherein he doth not strike at the heart ; which, whiles it holds free, all other dammages

are light; but a wounded spirit
(whether with sinne or sorrow)
who can beare? What euer be-
comes of goods, or limmes, hap-
pie are wee if (like wise souldiers)
we gard the vitall parts ; whiles
the soule is kept sound from im-
patience, from distrust, our enemy
may afflict vs, he cannot hurt vs.

They sue for a sufferance ; not
daring other then to grant that
without the permission of Christ,
they could not hurt a very swine;
If it be fearfull to thinke how
great things euill spirits can doe
with permission ; it is comfor-
table to thinke how nothing
they can doe without permission:
We know they want not malice
to destroy the whole frame of
Gods

Gods worke; but of all, man; of all men, Christians; but if without leaue they cannot set vpon an hogge, what can they doe to the liuing Images of their Creator? They cannot offer vs so much as a suggestion, without the permission of our Sauour; And can he that would giue his owne most precious bloud for vs, to saue vs from euill, wilfully giue vs ouer to euill?

It is no newes that wicked spirits wish to doe mischief, it is newes that they are allowed it; If the owner of all things should stand vpon his absolute command, who can challenge him for what he thinkes fit to doe with his creature? The first Fole

of the Affe is commanded, vnder the law, to haue his necke broken, what is that to vs? The creatures doe that they were made for, if they may serue any way to the glory of their Maker; But, seldome euer doth God leaue his actions vnfurnished with such reasons, as our weaknesse may reach vnto. There were sects amongst these Iewes that denied spirits, they could not be more euidently, more powerfully conuincd then by this euent: Now shall the Gadarens see from what a multitude of Devils they were deliuered; and how easie it had beene for the same power to haue allowed those spirits to seaze vpon their persons, as well as their Swine; Neither

Neither did God, this without a iust purpose of their castigation; His iudgements are righteous, where they are most secret; though we cannot accuse these inhabitants of ought, yet hee could; and thought good thus to mulct them: And if they had not wanted grace to acknowledge it, it was no small fauour of God, that he would punish them in their Swine, for that, which he might haue auenged vpon their bodies, and soules: Our goods are furthest off vs; If but in these we smart, we must confesse to finde mercie.

Sometimes it pleaseth God to grant the suits of wicked men, and spirits, in no fauour to the suitors:

Hee grants an ill suit, and withholds a good; He grants an ill suit in iudgement, and holds backe a good one, in mercie; The Israelites aske meat; hee giues Quails to their mouthes, and leanenesse to their soules; The chosen vessell wishes Satan taken off, and heares only, *My grace is sufficient for thee*: Wee may not euermore measure fauour by condescent; These Devils doubtlesse receiue more punishment for that harmefull act, wherein they are heard. If we aske what is either vnfit to receiue, or vnlawfull to begge, it is a great fauour of our God to be denied.

Those spirits which would goe into the Swine by permission, goe
out

out of the man by command; they had staied long, and are e-
iected suddenly; The immediate
workes of God are perfect in an
instant, and doe not require the
aid of time for their maturation.

No sooner are they cast out of
the man, then they are in the
Swine; They will leese no time,
but passe without intermission
from one mischief to another; If
they hold it a paine not to be do-
ing of euill; Why is it not our de-
light to be euer doing good? The
impetuousnesse was no lesse, then
the speed, *The heard was carried with
violence from a sleep-downe place into
the lake, and was choked.* It is no small
force that could doe this; but if
the Swine had beene so many
mountaines,

mountaines, these spirits, vpon Gods permission, had thus transported them: How easily can they carrie those soules (which are vnder their power,) to destruction? Vncleane beasts that wallow in the mire of sensualitie, brutish drunkards, transforming themselves by excessse, euen they, are the swine, whom the Legion carries headlong to the pit of perdition.

The wicked spirits haue their wish; The Swine are choked in the waues; What ease is this to them? Good God; that there should be any creature that seekes contentment in destroying, in tormenting the good creatures of their Maker! This is the diet of hell; Those fiends feed vpon spight;

spight; towards man so much more, as he doth more resemble his Creator : Towards all other liuing substances, so much more as they may be more vsfull to man.

The Swine ranne downe violently, what maruell is it if their keepers fled; that miraculous work which should haue drawne them to Christ, driues them from him : They run with the newes; the countrie comes in with clamour; *The whole multitude of the countrie about, besought him to depart*; The multitude is a beast of many heads; euery head hath a seuerall mouth, and euery mouth hath a seuerall tongue, and euery tongue a seuerall accent; Euery
head

head hath a severall braine, and euery braine thoughts of their owne; so as it is hard to finde a multitude, without some diuision: At least seldome euer hath a good motion found a perfect accordance; it is not so infrequent for a multitude to conspire in euill; Generalitie of assent is no warrant for any act; Common error carries away many; who inquire not into the reason of ought, but the practise: The way to hell is a beaten road through the many feet that tread it; when vice growes into fashion, singularitie is a vertue.

There was not a Gadarene found, that either dehorted their fellowes, or opposed the motion;

it

it is a signe of people giuen vp to iudgement, when no man makes head against proiects of euill. Alas, what can one strong man doe against a whole throng of wickednesse? Yet this good comes of an vnpreuailing resistance, that God forbears to plague, where he findes but a sprinkling of faith: Happie are they, who (like vnto the celestiaall bodies, which being carried about, with the sway of the hiest sphere, yet creepe on their owne waies) keepe on the courses of their owne holinesse, against the swinge of common corruptions: They shall both deliuer their owne soules, and helpe to withhold iudgement from others.

The Gadarenes sue to Christ
for

for his departure; It is too much fauour to attribute this to their modestie, as if they held themselves vnworthie of so diuine a guest; Why then did they fall vpon this suit in a time of their losse? Why did they not taxe themselves, and intimate a secret desire of that, which they durst not begge? It is too much rigor to attribute it to the loue of their hoggs, and an anger at their losse; then, they had not intreated, but expelled him; It was their feare that moued this harsh suit: A seruile feare of danger to their persons, to their goods; Least hee that could so absolutely command the Deuils, should haue set these tormentors vpon them; Least their other

Demoniacks

Demoniacks should be dispossessed with like losse. I cannot blame these Gaderens that they feared; This power was worthy of trembling at; Their feare was iust; the vse of their feare was vniust; They should haue argued, *This man hath power ouer men, beasts, Devils, it is good hauing him to our friend; his presence is our safetie & protection;* Now they contrarily mis-inferre, *Thus powerfull is he, it is good he were further off;* What miserable and pernicious misconstructions do men make of God; of diuine attributes, and actions? God is omnipotent, able to take infinite vengeance of sinne, Oh that he were not; He is prouident, I may be carelesse; He is mercifull, I may sinne;

finne; He is holy, Let him depart
 from me, for I am a sinfull man;
 How wittie sophisters are natu-
 rall men to deceiue their owne
 soules, to rob themselves of a
 God: Oh Sauour, how worthy
 are they to want thee that wish to
 be rid of thee? Thou hast iust
 cause to be wearie of vs, euen
 whiles we sue to hold thee; but
 when once our wretched vn-
 thankfulnessse growes wearie of
 thee, who can pittie vs to be pu-
 nished with thy departure? Who
 can say it is other then righteous,
 that thou shouldst regest one
 day vpon vs, Depart
 from mee yee
 wicked.

 9 AU 64

FINIS.

